HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

SEPTEMBER 1955 PRICE 1s. 6d. NET.

# The Expository Times

FOUNDED IN 1889 BY
JAMES HASTINGS, D.D.

EDITORS
A. W. HASTINGS, M.A.
Rev. E. HASTINGS, M.A., D.D.

## Contents

PAGE

I. NOTES OF RECENT EXPOSITION—Professor T. W. Manson on Jesus and the Non-Jews—Jesus Refuses to Back Jewish Nationalism—Why Did He Form a Group of Disciples?—The Church in His Intention—'Interpretation' . . . . . 353

II. SOME ARCHAEOLOGICAL SITES AND THE OLD TESTAMENT: JERICHO. By Kathleen M. Kenyon, C.B.E., D.Lit., F.S.A. . . . . 355

III. IMPORTANT HYPOTHESES RECONSIDERED: AN INTRODUCTORY ARTICLE. By the Reverend Principal Vincent Taylor, D.D., F.B.A. . . . . 359

IV. LITERATURE . . . . . 361

V. PAUL AND JAMES. By Professor Joachim Jeremias, D.D., Göttingen . . . . . 368

VI. CONTRIBUTIONS AND COMMENTS—
1. The Parable of the Unjust Steward. By the Reverend F. J. Williams, King Edward's School, Birmingham . . . . . 371
2. Pentecost Converts. By Pastor Gene Lund, Th.D., Elbow Lake, Minnesota, U.S.A. . 372

VII. IN THE STUDY—
1. Virginibus Puerisque . . . . . 372
2. The Christian Year . . . . . 373

VIII. RECENT FOREIGN THEOLOGY. By Professor H. H. Rowley, M.A., D.D., B.Litt., The University of Manchester . . . . . 380

IX. RELIGIOUS EDUCATION: MOSES AT THE BUSH—EXODUS iii. 1–12. By the Reverend J. W. D. Smith, Ed.B., D.D., Principal Lecturer in Religious Education, Jordanhill Training Centre, Glasgow . . . . . 382

X. ENTIRE NOUS—Belief and Unbelief Since 1850 . . . . . 384

XI. TITLE PAGE AND CONTENTS TO VOLUME THE SIXTY-SIXTH

VOLUME LXVI No. 12

38 GEORGE ST. : T. & T. CLARK : EDINBURGH

EDITORIAL AND ADVERTISING OFFICES, KING'S GATE, ABERDEEN

## The Expository Times

### NOTICE TO SUBSCRIBERS

This month's issue completes Vol. LXVI. Binding Case for this Volume will be ready later; price 2s. 9d. (postage 4d.).

Subscribers who cannot get their copies cased locally may send them to us for attention.

Subscriptions for Vol. LXVII, which begins with the October Number, should now be sent in. The rate is 19s. 6d. (including postage).

Complete Volumes in Cloth Binding :-

| | |
|---|---|
| pre-1932/33 (if still in stock) | 15s. net each. |
| Oct. 1932–Sept. 1952 | Out of print. |
| 1952/53-1953/54 | 18s. net each. |

Index Volume to Vols. I–XX (1889–1909) 7s. net.

38 GEORGE STREET
EDINBURGH 2 **T. & T. CLARK**

**EPWORTH SECONDHAND BOOKS**
Established 1747
*Specialists in Theological Books*
*ENQUIRIES INVITED*
25-35 CITY ROAD, LONDON, E.C.1

# Distinctive Printing

**WILL ALWAYS APPEAL!**

We shall be pleased to submit suggestions for your **PRINTING** and **PUBLICITY REQUIREMENTS**

*Write for particulars now to*

**MORRISON & GIBB Ltd.**
*PRINTERS • • BOOKBINDERS*
TANFIELD, EDINBURGH

**W. & A. K. JOHNSTON & G. W. BACON LTD.**
*LITHOGRAPHERS • MAP PRINTERS*
EDINA WORKS, EASTER ROAD, EDINBURGH

*The Volumes in the following Series that we can supply at present are :*

### THE ANTE-NICENE CHRISTIAN LIBRARY

CLEMENT OF ALEXANDRIA, Vol. I.

HIPPOLYTUS, Vol. I.

IRENAEUS, Vol. II; HIPPOLYTUS, Vol. II, FRAGMENTS OF THIRD CENTURY.

TERTULLIAN against MARCION.

METHODIUS; ALEXANDER OF LYCOPOLIS; PETER OF ALEXANDRIA; ANATOLIUS; CLEMENT on Virginity; FRAGMENTS OF THIRD CENTURY.

GREGORY THAUMATURGUS; DIONYSIUS; ARCHELAUS; SYRIAC DOCUMENTS concerning Edessa.

CLEMENT—Homilies; Apostolical Constitutions.

LACTANTIUS, Vol. I.

LACTANTIUS, Vol. II (without THE TESTAMENT OF THE TWELVE PATRIARCHS; CLEMENT on the Salvation of the Rich Man; and FRAGMENTS of the Second and Third Centuries). 10s. net.

EARLY LITURGIES; SYRIAC DOCUMENTS; SELECTIONS FROM THE PROPHETIC SCRIPTURE; FRAGMENTS OF CLEMENT OF ALEXANDRIA.

*Price 14s. net per Volume.*

### ST. AUGUSTINE'S WORKS

THE CITY OF GOD. Two Volumes.

WRITINGS IN CONNECTION WITH THE DONATIST CONTROVERSY.

THE SERMON ON THE MOUNT; THE HARMONY OF THE EVANGELISTS.

LETTERS. Two Volumes.

ON CHRISTIAN DOCTRINE; ENCHIRIDION; ON CATECHISING; ON FAITH AND THE CREED.

*Price 14s. net per Volume.*

### MEYER'S COMMENTARIES

MATTHEW. Two Volumes.

MARK and LUKE. Two Volumes.

JOHN. Two Volumes.

ACTS. Volume I only.

CORINTHIANS. Volume I only.

GALATIANS.

EPHESIANS and PHILEMON.

PHILIPPIANS and COLOSSIANS.

THESSALONIANS.

PETER and JUDE.

*Price 12s. net per Volume.*

38 GEORGE STREET
EDINBURGH, 2 **T. & T. CLARK**

WHEN WRITING TO ADVERTISERS PLEASE MENTION *THE EXPOSITORY TIMES.*

# THE SAINT ANDREW PRESS

## TO WHOM SHALL WE GO?

### D. M. BAILLIE

The late Professor of Systematic Theology at St. Andrews University was a world-famous theologian. His book on Christology, *God was in Christ*, is already a classic. But for seventeen years before he was called to be a professor Dr. Baillie had been a parish minister in Scotland, and had cultivated his great gift of expressing the rich fruits of his study and thought on the great themes of the Christian life in sermons that could be understood by ordinary people.

Here is a volume of sermons, originally preached to university undergraduates, to broadcast audiences and on such occasions as the meetings of the British Association and the World Conference on Faith and Order at Lund, which admirably shows how a great scholar, fully cognisant of current trends, proclaimed the Gospel to the modern age.

Professor John Dow, formerly of Toronto, has added a biographical introduction.

*Demy octavo.* 208 *pages, cloth. Frontispiece.* 15*s. net.*

## THE HOUSE FILLED WITH SMOKE

### Sir THOMAS MURRAY TAYLOR

'Knowledge and reverence, law and mystery, these,' writes Principal Taylor, 'are the foci round which the orbit of human existence must run,' and he discusses 'this sense of mystery which is the condition precedent of religious belief and which can never in the nature of things be finally dispelled by any advance in human knowledge, however extensive.'

This brilliant and moving address by the Principal and Vice-Chancellor of Aberdeen University was delivered at one of the Edinburgh University Services in St. Giles Cathedral.

*Crown octavo.* 20 *pages, paper.* 1*s.* 6*d. net.*

## WHERE GRAVE THY VICTORY?

### EDWARD T. VERNON

Mr. Vernon has written this 'Manual of Consolation' for all who are perplexed by the mystery and calamity of death. This is an ideal volume to recommend, or to present, to those whose faith has been shaken by personal experience of bereavement. Sensitively written, it evades none of the problems, but retains the note of triumphant certainty as the author unfolds the Christian interpretation of death and the life beyond the grave.

*Foolscap octavo.* 103 *pages. Bound in linson vellum.* 7*s.* 6*d. net.*

# THE SAINT ANDREW PRESS

121 GEORGE STREET, EDINBURGH 2, SCOTLAND

NEW IN DUCKWORTH'S 'STUDIES IN THEOLOGY'

# THE APOSTOLIC AGE

## G. B. CAIRD

The Professor of New Testament Language and Literature at McGill University reviews the development of early Christianity and the events of the First Century A.D. in their bearing upon it. He begins with a description of the Roman Empire and the place occupied in it by the Jews ; continues with the evolution of the first Christian community in the Eastern Mediterranean and its subsequent 'mission' to Rome itself ; and closes his story at the final break between Christianity and Judaism, the beginnings of persecution by Rome and the deaths of the first generation of those who had been pillars of the early church.
In addition to the usual Index and Bibliography, a chronology of the period and the references to Christianity in Tacitus and Pliny are included as Appendices.
'This book gives the impression of a vast reservoir of detailed knowledge behind it. . . . Private students will find this book most helpful ; teachers will find it invaluable. Within its compass there is no better introduction.'—*British Weekly.*

*Cr. 8vo.* **10s. 6d. net**

THE TEXT AND CANON OF THE NEW TESTAMENT
By A. Souter & C. S. C. Williams. *Revised Edition 1954* **8s. 6d.**

THE DOCTRINE OF THE TRINITY
By Robert S. Franks. *1953* **8s. 6d.**

A SHORT COMPARATIVE HISTORY OF RELIGIONS
By Theodore H. Robinson. *Revised Edition 1951* **8s. 6d.**

THE TEXT OF THE GREEK BIBLE
By Sir Frederic Kenyon. *Revised Edition 1950* **8s. 6d.**

**GERALD DUCKWORTH & CO. LTD.**
**3 HENRIETTA STREET, LONDON, W.C.2**

**RSV**

*The Revised Standard Version of the Holy Bible has now sold well over three and a half million copies in three years*

**THE REVISED STANDARD VERSION**
*of the*
**New Testament**
**ILLUSTRATED EDITION**

EIGHT colour plates, reproductions of paintings by Botticelli, Rembrandt, Vermeer, Dirk Bouts, Tintoretto, Raphael, El Greco and Memling, adorn this fine edition of the New Testament.

*Rexine binding, gilt tops, ribbon marker, slip case*

*12s 6d* **NELSON**

# THE EXPOSITORY TIMES

## Notes of Recent Exposition

To intend to bequeath money to institute an annual lectureship and then, on second thoughts, to institute it at once and enjoy the earliest lectures oneself seems a sensible proceeding, albeit unusual. That is what in fact has happened in the case of the Ethel M. Wood Lectures. Mrs. Wood, the founder, is a daughter of Quintin Hogg of Polytechnic fame and herself a Governor of The Polytechnic ; and she has set agoing a series which has already three or four distinguished names on its roll. The lecture delivered before the University of London in 1954 by Professor T. W. MANSON of Manchester has been published under the title, *Jesus and the Non-Jews*,[1] and it contains several interesting points of interpretation.

Dr. MANSON starts off from the apparently contradictory instructions given by our Lord to His disciples, according to St. Matthew's Gospel. On the one hand they are to go only to the lost sheep of the house of Israel : on the other hand they are to bear witness before the Gentiles and indeed make disciples of them all. A reasonable reconciliation of this contradiction is to suppose that the matter is one of priorities. The first, though not the only, concern of the Messiah and the apostles is with Israel ; hence there is some restriction on their mission. But what sort of mission is it that can be restricted in this way ? It cannot be a mission designed simply to proclaim a few general religious truths. It must be one designed to form a group capable of making an impact on the surrounding society. In other words, the Church or the new Israel was in the intention of Jesus from the first.

Any new group in Palestine in the first century was sure to be required ere long to make its position clear on the vexed issue of Jewish nationalism versus Roman imperialism. Despite the general tolerance characteristic of Roman policy, there were points of constant friction such as the imposition of imperial taxation and the limitation of the competence of Jewish courts to sentences less than the death penalty. On both these issues Jesus was challenged. The question of taxation was clearly raised in the incident of the tribute-money, and at that point Jesus refused to say what Jewish nationalism demanded. The other issue appeared in the case of the woman taken in adultery. In such a case the Jewish law prescribed the death penalty, while the Romans would not allow any Jewish court to pass and execute that sentence. Here, too, Jesus had to choose between Jewish nationalism and Roman imperialism, and Dr. MANSON suggests that the mysterious action of Jesus in stooping and writing in the dust provides the clue to His answer. According to Roman criminal practice the judge first wrote his decision on his tablets and then read it aloud. Jesus, too, invited by His adversaries to usurp an authority which the Romans have kept to themselves, will write His decision and then pronounce it aloud. It is a death sentence ; but it is framed in such a way that it cannot be carried out. ' He that is without sin among you, let him first cast a stone at her.' As Dr. MANSON puts it, ' Once more He refused to back Jewish nationalism against Roman imperialism. And He did something more, which is, I think, not irrelevant to present-day discussions about marriage, divorce, and second marriage : He gave a plain hint that the mechanical and rigorous administration of laws, however lofty the ideals they embody, is not, in the last resort, the best way of dealing with sinners as persons ; particularly when the administrators themselves cannot be expected to have perfectly clean hands.'

The attitude of Jesus to the Gentiles, then, was neither that of a messianic-nationalist leader nor that of a teacher of a few wholesome theological truths. Can we give some positive statement of His purpose in forming a group of disciples ? Perhaps the Kingdom of God may be taken as the clue. The manifestation of that Kingdom is first of all in works of deliverance. ' If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.' The second manifestation is that those who have thus received the Kingdom are at the disposal of the King for the furtherance of His purposes. ' Freely ye have received, freely give.' Further, the beneficent activities of the Kingdom are conceived in terms of personal encounter. That is why the work of the disciples is, to begin with, confined to Israel. If

[1] The Athlone Press : 2s. 6d. net.

you are proclaiming codes of conduct and sketching political reforms you can speak to all who will listen; but if you are engaged in a ministry operating by personal encounter between those who give and those who receive, then your enterprise must begin in a small way and advance by the incorporation of those who receive into the expanding company of those who give.

It was natural to begin with an offer and appeal to Israel, both because that was where in fact Jesus and His followers were placed, and because it might be expected that within the borders of God's ancient people a more adequate response would be met with than elsewhere. If such a response was lacking, the offer of the Kingdom to the Gentiles might follow; but it is significant that the few cases, such as the centurion at Capernaum and the Syrophenician woman, where Jesus conferred benefits on people who were apparently non-Jews, tend to confirm the general rule that the first offer and appeal are to Israel. Such cases show that Jesus would respond to any who came to Him in need, if He found even a trace of living faith; but in neither of these two cases is the command 'Follow me' given. Neither apparently ceased to be a pagan, and neither was called to such service of the Kingdom as that to which Jews might be called.

Dr. MANSON'S conclusion is that what was in view was 'men and women who had learned in apprenticeship to Jesus how to accept the rule of God for themselves, and how to extend it to their neighbours at home and abroad by serving them in love. I think that Jesus saw the immediate task as that of creating such a community within Israel, in the faith that it would transform the life of His own people, and that a transformed Israel would transform the world.' May we not add that the application of this to the life of the Church in the modern world is not far to seek?

---

It is not often that an important journal devoted to the study of the Bible and Theology concentrates its interest in a single number on one outstanding theme and with special attention to the needs of preachers and pastors. These characteristics mark the April number of *Interpretation*,[1] an American Quarterly of distinction well known to judicious readers in Great Britain.

The theme chosen is the Gospel of Mark. The first article, by Professor John A. ALLAN of Knox College, Opoho, Dunedin, New Zealand, discusses 'The Gospel of the Son of God Crucified' in a fully competent examination of recent study in the Gospel according to St. Mark, including the most influential works. The author does not hesitate to raise the ultimate issue: How much in the Gospel is Mark's construction or invention, and how much really goes back to the mind and purpose of Jesus Christ? He believes that our answer will largely depend on how far our faith is awakened by the faith out of which Mark was written. 'There is no need to doubt,' he says, 'that this faith, broadly speaking, is the kind of faith Jesus meant to create and that the testimony Mark bears is the kind of testimony for the bearing of which He called His apostles.'

The next two articles are by British scholars. The first by Canon Alan RICHARDSON, takes for its theme 'The Feeding of the Five Thousand,' a narrative which in the writer's submission shows who Jesus really is, reveals the universality of His salvation, illustrates the importance of the Church's eucharistic worship, and the fulfilment of the sacramental life of the Christian community at the consummation of the Age to Come. This suggestive article has a wide appeal even for those who, unlike the author, have not been fully purged from the Liberalism which attempts to expound the historical basis of the narrative. The second of the two articles is by the Rev. C. E. B. CRANFIELD, formerly a lecturer in New Testament Studies in the University of Durham and now a Presbyterian minister, is entitled 'Message of Hope' and is a careful and detailed study of the section Mk $4^{21-32}$.

Professor Otto A. PIPER, of Princeton Theological Seminary, Princeton, New Jersey, examines the Passion Story in Mark under the heading 'God's Good News,' but combines with this interest a valuable discussion of the Purpose of the Gospel, its composition, and its language and style. Particularly interesting is an important discussion of 'Criticism and Faith,' an editorial by one or both the Editors, Balmer H. KELLY and Donald G. MILLER. This article reveals a deep appreciation of the many problems which confront the modern minister when he seeks to interpret the gospel, and it affirms the conviction that one must come to the Bible 'with an upturning of the soul toward God which wills to obey the voice of God when it is heard.' This counsel is in line with that more positive approach to gospel problems which grows apace in our time, and it is all the more welcome because the Editors recognize that 'the fullest knowledge of the best results of critical study is an aid toward hearing the voice of God in Scripture.' The final article, by Professor Samuel A. CARTLEDGE, of the

[1] Vol. i. No. 2 (3401 Brook Road, Richmond 27, Va., U.S.A.).

Columbia Theological Seminary, Decatur, Georgia, illustrates this point of view in a comprehensive study, entitled 'The Gospel of Mark,' in which all the questions of authorship, sources, text, language, and the like are discussed, together with the wider issues of miracles, the purpose of the Gospel, and its Christology. A feast indeed!

It would not be right to close this Note without an appreciative reference to the fifty pages of reviews, including an account of 'New Testament Literature, 1954' by Professor Raymond T. STAMM, of the Lutheran Theological Seminary, Gettysburg, Pennsylvania, and the full selected Bibliography supplied by Professor CARTLEDGE.

# Some Archaeological Sites and the Old Testament

## Jericho

BY KATHLEEN M. KENYON, C.B.E., D.Lit., F.S.A.

FOR students of Biblical history the chief interest of excavations at Jericho is, of course, any light that they may throw on the town of the period of the entry of the Israelites into Palestine. The hope of throwing further light on this subject, and in particular on the vexed question of the date of the fall of the Late Bronze Age city, was one of the aims of the present expedition, sponsored by the British School of Archaeology, the Palestine Exploration Fund and the British Academy, and working in collaboration with the American School of Oriental Research in Jerusalem. As will be seen, the actual finds concerning this period have been disappointingly scanty, though not without importance. This disappointment has been more than offset by outstanding finds concerning the earlier periods. They have added a tremendous amount to our knowledge of Jericho and of Palestine in general in the Middle Bronze Age, that is to say, on the most usually accepted chronology, of Palestine in the time of the Patriarchs, and this is probably the aspect of the excavation results which will be of most interest to Biblical students.

But the history of Jericho is now known to stretch back very many centuries before that period, and something must first be said of that. The very great antiquity of the earliest phases at Jericho was established in 1935–1936 by Professor John Garstang, and it was one of the aims of the present expedition to make a more extensive examination of these very important early remains. They belong to the Neolithic Period, the stage when men were first adopting a settled life, and in which were developed all those things which go with settled life—on the material plane, architecture and household equipment, on the political, community life and all that complicated organization which goes with it. The basis of settled life is agriculture and stock-breeding, which alone provided a reliable food-supply in a given neighbourhood; on the success of the agriculture depended the permanence of a settlement and the size of the community which a neighbourhood could support.

Thus the development of early Jericho is the evidence of the success of its agriculture. We have now established the fact that Neolithic Jericho was at least as large as Bronze Age Jericho, that is to say, a settlement of perhaps three thousand persons. Food supplies for such a large community can only have been derived from very productive fields. These were only made possible by an abundant water-supply. The alluvium of the Jordan Valley is inherently fertile, but only if there is a water-supply to counteract the quite inadequate and unreliable rainfall and the great heat of summer. This water supply is in fact the reason for the existence of Jericho. At the foot of the mound which to-day represents the ancient site, wells out a copious perennial stream which still waters the modern oasis of Jericho. This spring was no doubt what attracted the first settlers. We do not yet know whether they had previously discovered the possibility of the cultivation of plants or whether they did so on the spot. All that we can say (for we have not yet reached the earliest levels) is that progress seems to have been rapid both towards permanency of occupation and the growth in the size of the settlement.

The permanency of the occupation is best attested by the remarkable development of the architecture, which is, of course, an art, or craft, entirely dependent on a settled way of life. We have already cleared many successive layers of houses of excellent structure and plans, with solid walls, spacious lay-out and well planned details, such as wooden door-posts and plastered and polished walls and floors. The fact that such a

succession of building phases has been traced at widely separated points on the mound, moreover, is evidence for the early growth of the settlement to a considerable size.

A further inference may be drawn from the size of the community. To ensure cultivation sufficient to support it involved an efficient use of the water supply, in fact an irrigation system comparable with that which is in use to-day. This implies organization and a developed community to provide the necessary control, though we cannot guess whether the organization was democratic, oligarchic or monarchic. The archaeological finds provide supporting evidence for a developed community, for one of the major surprises of the investigation of the Neolithic remains has been the discovery of two, and probably three, successive town walls, the construction of which must have been a major community undertaking.

In such a short sketch, it is impossible to go into details concerning many aspects of the finds, and the only other one which can be mentioned is that of the evidence of the development of religion. Several structures have been found which appear to be either shrines or temples. In one, a niche was provided in which had probably been set an elaborately flaked stone pottery, found in the debris nearby, of volcanic rock, which may, perhaps, be regarded as a primitive *mazzebah*. One aspect of religion was certainly a fertility cult. A number of figures of animals have been found, presumably associated with such a cult, and more interesting still is a human figurine, an elegant little lady, unfortunately headless, with her hands beneath her breasts, who is undoubtedly a mother goddess.

Still more striking is what can only be called a cult of skulls, presumably implying some form of ancestor worship, and an attempt to preserve for succeeding generations the wisdom of the elders. The evidence for this comes on the one side from the discovery of a large number of burials (burial beneath the house-floors seems to have been the custom) from which the cranium had been completely removed, with the lower jaw in most cases left in position. The skulls so removed seem to have been treated with especial reverence. In one case, the skull of an elderly male was carefully set upright beneath the floor of a room in the angle of two of the walls. More remarkable still was the group of seven skulls in which the features had been restored in plaster. These are not only suggestive of religious beliefs and practices, but also show a most remarkable artistic development, for the resultant heads are extraordinarily life-like.

This early Neolithic occupation of Jericho continued for such a long time that a mound some forty feet high was built up by the ruins of successive phases. The question of the actual range of dates covered cannot be settled until the result is known of the examination of the radio-active material, which may provide a date within a few hundred years. But a date of 5000 to 6000 B.C. may be estimated on the basis of the succeeding history of the site. The whole of this early occupation is completely lacking in pottery. When pottery appears, there is a complete break and the suggestion of a new people. This phase is followed by another with new pottery-types, and it is only at this stage, the third at Jericho, that we begin to get links with other sites, such as Sha'ar ha Golan, Byblos, Ras Shamra and Hassuna, which are usually dated in the fifth millennium. The whole of the remarkable development of non-pottery Jericho must lie before this, and thus its antiquity must be very considerable.

The evidence from Jericho and from Palestine in general suggests that the fifth and fourth millenniums represent a period of considerable movements of population, and that the progress towards town life represented by the first stage at Jericho in fact received a check from the arrival of new, less civilized, and at least partly nomadic groups. It is only towards the end of the fourth millennium that the picture becomes reasonably clear. The Jericho evidence comes mainly from tombs, since it appears that the area of occupation on the tell at the period was restricted, and intact levels have not yet been found. Round about 3200 B.C., tombs cut into the rock of the surrounding hillsides first appear, and the combination of Jericho evidence and that from elsewhere suggests an influx of a number of different groups who combine in the third millennium to build up the urban civilization of the Early Bronze Age.

This phase of the Early Bronze Age is well represented in Palestine by a number of substantial towns, presumably the centres of small city states, and presumably, on the basis of subsequent literary evidence, largely Semitic. Jericho played its full part in this urban development. The chief evidence comes from the town walls. No less than seventeen phases of the walls can be identified, representing successive repairs and rebuildings. This throws emphasis on the second aspect of the position of Jericho, its strategic situation with reference to ingress into coastal Palestine, which is complementary to the other aspect more important earlier, its economic position with reference to potentialities for primitive agriculture.

This strategic position is well illustrated later when Joshua tells his spies ' Go view the land, and Jericho ' (Jos $2^1$). To secure the entry of the Israelites into Palestine from the east Jericho had to be captured. It is clear that throughout the third millennium there was continual pressure on

the comparatively fertile Mediterranean coast lands by the nomadic occupants of the Arabian desert. Jericho, guarding one of the principal routes into Palestine, had to be kept well defended. Its walls, crowning the mound which the ruins of earlier occupation had gradually built up, were of mud-brick, and, a feature which has not previously been observed elsewhere, the foot of the mound was defended by a ditch at most stages.

The defences have been investigated at three points on the mound, and in each place they show the same complicated series of repairs. Some of the repairs seem to have been necessitated by the collapse of the preceding wall owing to earthquake. In other cases they were destroyed by fire, presumably the work of enemies. The gateways have not so far been identified. Probably the main one lay on the east side, towards the fields watered by the spring, but here the modern road has cut into the mound and part of the wall has been destroyed.

Of the interior of the town only a comparatively small area has been excavated. The remains so far revealed are those of substantial buildings, with walls of mud-brick and apparently considerable use of timber. The economy seems to be a largely self-sufficient one, with little evidence of trade. Even copper or bronze, though present, is rare. The tombs of this period contain multiple successive burials presumably over a considerable period, for the number of individuals in each is very large, and the number of pottery vessels placed as offerings enormous.

Between this stage of urban development and the Middle Bronze Age, the period of the Patriarchs, is a very considerable break, the full importance of which in Palestinian archaeology is only gradually being appreciated. The Jericho evidence shows the arrival about the end of the third millennium of a completely new people, with new pottery, new burial customs and lacking any urban tradition. The first stages of their settlement are indicated by a camping occupation on the ruins of the Early Bronze Age city, and over a widespread area of the surrounding hillside. Only after a considerable passage of time, possibly a hundred years, did they start to build houses, even then of poor structural standards. The fact that we find evidence of some four different types of burial customs side by side suggests that the newcomers consisted of a number of tribal units, combining together for military purposes. Their appearance in Palestine comes at the time when the Amorites were causing considerable destruction in Syria and Mesopotamia, and it is probable that we have, in fact, here to do with the establishment of the Amorites in Palestine, creating the position we find recorded in the Book of Joshua (5[1]) of the Canaanites on the coast and the plains and the Amorites in the hill country.

The Middle Bronze Age in Palestine, roughly between 1900 and 1560 B.C., represents one of the highlights of civilization and prosperity. Its beginning is marked by the advent of a new people whose culture shows close relationship with that of coastal Syria. Not much evidence has as yet been recovered from Jericho of the beginning of the period. The full restoration of urban development does not, in fact, appear all over Palestine until Middle Bronze Age II, perhaps about 1800 B.C. This is the period usually associated with the Hyksos, the Asiatic invaders who brought to an end the Middle Empire of Egypt, and established their alien dynasties there *c.* 1730 B.C. It is, however, clear that the main elements of the civilization were not introduced by them but belong to the people already settled in the country, and they are best explained as a ruling, warlike aristocracy.

One of the features of towns of the period which may be ascribed to the influence of the ruling aristocracy is a new type of town defence, for it is found over an area stretching from Syria to Egypt. Its characteristic is a steep artificial ramp or bank. Evidence for this type of defence can be recovered in some detail at Jericho, where three separate phases can be identified. As has already been described, in the Early Bronze Age the walls crowned the slope formed by the angle of rest of the edge of the mound built up by successive occupation layers. Above them and down the slope had been built the houses of the subsequent intruders who had constructed no town wall of their own. The whole of this was buried by a great earthen fill, which was given a surface of hard, smooth plaster, at an angle of thirty-three degrees, considerably steeper than the pre-existing one. The foot of this slope had a massive stone revetment, and it was crowned by a wall, of which only a short length of the foundations remains. This great ramp or bank may also have stood up from the interior of the town, but this is obscured by subsequent erosion which will be described below.

This system of defence is a very much more formidable affair than had previously existed. It is reasonable to associate with it two new factors in warfare that appear at this time. The first is that now, for the first time, bronze arrowheads became common, and it can, therefore, be inferred that the bow first becomes a really efficient weapon. The second is that to the Hyksos is usually ascribed the introduction of the chariot as an engine of war. Though chariots would, of course, not be used actually to storm a town, they would make attackers much more mobile, and attacks, therefore, much more sudden. A new system of

fortification was necessary to provide defenders with a sufficiently long field of fire for their archers to deal with any rush attack. Such a field of fire was, in fact, provided by the new defensive system, incorporating the long and slippery slope.

It has already been mentioned that at Jericho the full height of the defences only survives in one place. This is due to the fact that the summit of the mound has suffered very considerable erosion. Though the height of the mound gradually rose during the centuries of occupation, when occupation was interrupted natural forces, mainly winter rains, tended to wash the upper layers down to the foot of the mound. The evidence is clear that between the Middle Bronze Age and the seventh century B.C., a very great deal of such erosion took place. As a result, over much of the mound the highest surviving levels belong to the Early Bronze Age. It, therefore, unfortunately results that little of the town plan of the Middle Bronze Age survives.

However, there is an area on the east side of the mound where erosion has not been so severe, and here has been recovered a sufficient area of the town to indicate its character. Two narrow streets leading up the steep side of the mound have been located, each with its surface built up in a series of shallow cobbled steps, such as still exist in the Old City of Jerusalem. Opening into those streets are a number of closely built houses, about which we have been enabled to learn a considerable amount of detail, since they belong to the town which was destroyed by the Egyptians about 1560 B.C., and which are, therefore, covered with a thick layer of burnt debris. The houses were certainly of two storeys, for the debris fallen from the upper floors can be identified. The rooms of the lower floors were small, and many were used as storerooms, which at the time of the fire were stacked with great jars full of grain. From the remains of the pottery, the saddle querns, the pounders, mortars and loomweights, we can form a full picture of the less perishable articles of household equipment.

Very fortunately we are able to complete this picture, by the addition of the perishable furniture, from the evidence of the tombs. The burial custom of this time at Jericho was of multiple tombs, mostly containing successive burials over several generations. It is the peculiar quality of the Jericho tombs, due apparently to the accumulation of gases, that in them perishable materials such as wood, textiles, basketry and even flesh is preserved. In these tombs where the burials were successive, previous burials were rudely pushed on one side when new ones were made and their offerings were thus much broken. But in a number of tombs multiple simultaneous burials were made and the tomb subsequently closed. In them survived the full equipment, which was no doubt the equipment used by the dead people during life. We, therefore, have evidence that long narrow tables, rush mats, baskets, wooden trinket boxes and many other such objects were included in the usual equipment of every house, while beds and stools seem only to have been used by men of special importance. Altogether, Jericho has provided very much more complete evidence than any other site, and we can thus form a full pattern of the urban civilization amidst which the patriarchs lived as semi-nomads.

After the destruction of the town about 1560 B.C., Jericho seems to have been abandoned until about 1400 B.C. The present expedition has found no remains at all of the intervening period, and a re-examination of the evidence from the earlier expedition in the light of present knowledge confirms this gap. The town which succeeded this period of abandonment must be that attacked by the Israelites under Joshua, and all evidence concerning it is, therefore, of especial interest to Biblical students.

It is, therefore, most unfortunate that the erosion which affected the Middle Bronze Age remains still more drastically removed the traces of the Late Bronze Age town. The present expedition has been unable to confirm the attribution of any of the remains of the successive town walls to this period, and it is now clear that they have completely disappeared. Of the interior of the town only a small portion of one room, on the east side of the mound, has been found in position, immediately under the surface. Lying on the floor was one juglet, which can be dated to the fourteenth century B.C. To the evidence of this solitary find by the present expedition can be added that given by a re-examination of the finds of the previous expedition, which on present knowledge of the pottery would appear to go down to between 1350 and 1325 B.C. This would thus seem to be the present archaeological evidence for the entry of the Israelites into Palestine.

The work of the expedition is still in progress. The finds concerning the earliest period are clearly of such great importance to the history of the beginning of civilization that they must be investigated to the fullest extent our resources will allow. At the same time, we shall hope to throw more light on the later periods, particularly that of the fall of Bronze Age Jericho.

# Important Hypotheses Reconsidered

## An Introductory Article

By the Reverend Principal Vincent Taylor, D.D., F.B.A.

It is with much pleasure that I respond to the request of the Editors that I should introduce this new series of articles, for I am sure that it will meet a real and urgent need.

Biblical students always take great interest in important hypotheses and like to form opinions concerning them. This is especially true when the hypotheses cover a wide range of facts which otherwise are perplexing and provocative. In the course of time many hypotheses fall by the way, but others, when they have been fully and repeatedly debated, pass within the circle of generally accepted views, although, even so, one must always be ready to consider them afresh in the light of new facts and penetrating criticisms.

The celebrated Q Hypothesis is a case in point. In recent years it has been assailed by several scholars, including Abbot B. C. Butler, of Downside, in his *Originality of St. Matthew* [1951], and Dr. Austin Farrer, of Oxford, in *A Study in St. Mark* [1951]. Its substance has also been replaced by several Roman Catholic scholars of first rank, who prefer to think that the original sayings-source was an *Aramaic Matthew* used in the later Gospels. Among these discussions may be mentioned Dr. Alfred Wikenhauser's *Einleitung in das Neue Testament* [1953], L. Vaganay's *Le Problème synoptique* [1954], and a new edition of J. Huby's *L'Évangile et les Évangiles* by Professor Xavier Léon-Dufour [1954].

Unfortunately, there is almost always a time lag, appreciable and sometimes considerable, between the propounding of a hypothesis and its general acceptance or rejection by Biblical scholars. This delay is often to the good. Time is left for thought. The hypothesis can be seen in a larger context. A kind of mental rumination is made possible which ultimately is to the advantage of all. Meantime, however, the student, and especially the younger student, is left in a quandary. Much of the relevant discussion is buried away in learned journals to which he may not have ready access. Further, he may light upon disparaging observations by reputable scholars, the value of which he may not be able to assess. The growing habit of indicating opinions by phrases and footnotes, unsupported by solid arguments, is much to be regretted. This lethargic custom is very different from the practice of an earlier day. When J. B. Lightfoot, B. F. Westcott, W. Sanday, B. H. Streeter and J. Moffatt rejected a hypothesis, they told us why they did so. They subjected it to the closest scrutiny, massed their arguments, and gave reasons why they took the view they did. Older readers of The Expository Times [vol. xxiv.] will remember an invaluable series of nine articles on the question, 'What were the Churches of Galatia?' by Sir W. M. Ramsay. No one who read these articles could be in doubt about what Sir William thought and the objections he had to meet. To read these articles was, and is, a liberal education. It would not be without profit to reflect upon the reasons which have brought about the change to which I have referred, but this question would lead us too far beyond the immediate objective. It is a matter for satisfaction that in the new series we are to have an opportunity of considering what writers who have projected, or supported, important hypotheses think about the objections which have been advanced against them. The idea of the series, I am informed, is not so much to restate views originally projected, but to defend or modify them in the light of such criticisms. A kind of stocktaking is to be undertaken and its results submitted to the reader.

1. Among the hypotheses to be reconsidered is the 'Proto-Luke Hypothesis.' Since I am to contribute to the discussion of this most interesting suggestion of Canon Streeter I will merely indicate in this article the very unsatisfactory state in which it has been left. For this purpose I cannot do better than refer to a very significant paragraph in Professor A. M. Hunter's book, *Interpreting the New Testament* [1951]. After mentioning a few of the criticisms that have been made, he concludes his survey by saying: 'So twenty-five years after its propounding, this hypothesis remains hypothetical. . . . It has not been disproved, but certain pillars on which it rested have weakened under criticism, and few scholars are prepared in constructive work to commit themselves to its truth.' 'Yet,' he continues, 'the hypothesis is not only interesting, but important. For, if it were established, we should have in Proto-Luke an authority for the Life of Jesus as old as Mark, independent of it, and of comparable value.' He hopes that in the

next decade or two we may have a decision on it one way or the other from scholars 'ready to undertake the linguistic spade-work which such a decision will involve' (*op. cit.*, 43). This summary, I suggest, abundantly reveals the need for the series of articles I am introducing now.

2. Another hypothesis which still calls for discussion is the Non-Pauline authorship of the Pastoral Epistles. This hypothesis has been very widely welcomed, but not universally as the recent commentary of E. K. Simpson, *The Pastoral Epistles* [1954], and other commentaries and discussions reveal. We are to have the privilege, I am informed, of reading what the veteran author of *The Problem of the Pastoral Epistles* [1921], the Rev. Dr. P. N. Harrison, happily still with us, wishes to say in reply to current objections and criticisms.

3. It is, I think, somewhat disquieting that the Ephesian Hypothesis regarding the Imprisonment Epistles still needs to be included in a series on 'Important Hypotheses Reconsidered.' Dr. G. S. Duncan wrote his *St. Paul's Ephesian Ministry* as long ago as 1929, and in presenting it he was able to claim the support of Deissmann, Feine, Michaelis, Goguel, Bacon and others. This fact is important since, in the eyes of some scholars, Continental and American support is a *sine qua non*, if a British hypothesis is to be received! Dr. Duncan further discussed the problem in the series 'Some Outstanding New Testament Problems' (THE EXPOSITORY TIMES, xlvi. 293–8) in a considerable article which, among other things, dealt with the criticisms of Dr. C. J. Cadoux (vol. xlv. 471–3) and of Dr. C. H. Dodd (*Bulletin of the John Rylands Library*, Jan., 1934). The republication of Dr. Dodd's article in his *New Testament Studies* [1953] suggests that the question is still regarded as open. Probably one reason for continued delay in appraising the Ephesian Hypothesis is uncertainty regarding the authorship of Ephesians (*see below*), and it may be that further progress is dependent upon a decision upon this thorny problem. If Ephesians is non-Pauline, one of the strongest objections to Dr. Duncan's hypothesis dissolves, but many will think that aid is dearly bought at such a price. The situation illustrates the manner in which New Testament hypotheses are bound up one with another.

4. Another hypothesis of a very different kind is Dr. William Sanday's psychological theory of the Person of Christ, which may still call, not so much for full acceptance, as for further consideration. Dr. Sanday's hypothesis was first presented in his *Christologies Ancient and Modern* [1910], and his reply to many devastating criticisms is given in his essay, *Personality in Christ and in Ourselves* [1911]. We also possess in THE EXPOSITORY TIMES (xxiv. 438–44) his dignified reply to the pungent observations of Dr. A. E. Garvie in the second of three essays entitled 'The Danger of Mares' Nests in Theology' in the same volume (xxiv. 305–7, 567f.). Since Dr. Sanday's death the mantle of silence has been allowed to fall upon this great New Testament scholar, but subsequent developments in the study of the psychology of the unconscious give a renewed significance to his views. It is therefore of much interest that Dr. A. R. Vine, of the Yorkshire Independent College, Bradford, is to write in the series on Dr. Sanday's hypothesis. It will be recalled that it was also discussed in the series, 'Books on the Person of Christ' (vol. lxiv. 236–9) by Dr. D. M. Baillie.

Thus far the hypotheses I have mentioned are of old standing. Those still to be indicated are of more recent origin.

5. A very important disputed hypothesis to be included is the Non-Pauline Authorship of Ephesians presented by Dr. C. L. Mitton in his book, *The Epistle to the Ephesians* [1951]. Dr. Mitton will not find it easy to discuss objections, for, significantly enough, few reasoned replies have appeared in the four years subsequent to his discussion. He has also treated an allied theme in his recently published book, *The Formation of the Pauline Corpus of Letters* [1955]. From such indications as can be gleaned the non-Pauline hypothesis will have to meet two primary objections; first, the submission that the theology of the Epistle is a natural development of that found in the earlier Pauline letters, and, secondly, the claim that the linguistic facts seem covered by the view that St. Paul himself used Colossians deliberately in the composition of Ephesians.

6. The greatest interest is sure to be taken for a considerable time in Mr. C. K. Barrett's recently published monumental commentary on St. John's Gospel. Meantime, in the new series, he is to discuss the arresting thesis in his earlier work, *The Holy Spirit in the Gospel Tradition* [1947], in which the paucity of the sayings of Jesus regarding the Holy Spirit was seriously considered. Mr. Barrett's conclusion was that the eschatological thought of Jesus, so far as this may be known, accounts for His silence with regard to the Spirit. 'He could not in the time of His ministry speak of His own plenary inspiration, nor unmistakably reveal it, because that would have meant the betrayal of the Messianic secret. He did not bestow the Spirit upon His followers, because that gift was a mark of the fully realized Kingdom of God, and did not lie within the province of the germinal Kingdom which corresponded to His veiled Messiahship. He did not

prophesy the existence of a Spirit-filled community, because He did not foresee an interval between the period of humiliation and that of complete and final glorification. He did not distinguish between His resurrection and parousia, and accordingly there was no room for the intermediate event, Pentecost' (*op. cit.*, 160). Many readers must have pondered this most important and challenging passage, but may not be sufficiently aware of the reactions of opinion to which it has given rise. It seems hard that an author should be expected to be his own critic, but there can be no doubt that Mr. Barrett's further comment would be invaluable to his many appreciative readers.

7. Yet another hypothesis in respect of which much remains to be said is the Calendrical Hypothesis regarding the origin of Mark. This question was first brought to the fore in Dr. P. Carrington's *The Primitive Christian Calendar: A Study in the Making of the Marcan Gospel* [1952], and it is good news that he is willing to contribute to the series. It is impossible not to feel the attraction of the view that Mark consists of lections designed for use in the Christian ecclesia, all the more because increasing attention is being given in many quarters to liturgical influences operative in the composition of the Gospels. Among questions which have been asked are whether a Jewish Christian calendar existed so early, whether it is likely to have been observed by Gentile Christians, and how far the new suggestion affects the historical value of Mark. Dr. T. W. Manson has maintained that the Cleansing of the Temple falls at the time of the Feast of Tabernacles.[1] In reviewing the Archbishop's book he wrote: 'If that is so, it would suggest that the early Christian liturgical year was anchored at several fixed points, and that these were actual dated events in the ministry.'[2] The question is too important not to be debated further.

8. A last important hypothesis to be included in the series is that relating to the influence of Typology upon the Gospel tradition. Dr. Austin Farrer's ingenious and fascinating suggestions in his book, *A Study in St. Mark* [1951], have aroused wide interest, especially among students at Oxford. His views rest upon a broad basis of fact in the existence of prefigurings which can be seen in the teaching of Jesus, the Pauline Epistles, the Epistle to the Hebrews, the Gospels, and the Apocalypse. And Typology is another illustration, if one were needed, of the intense interest which the first Christians took in the Old Testament, less, however, in the use of *testimonia*, but rather in the subtle suggestiveness of familiar Biblical narratives read by them with new eyes. It also reflects the conviction that the Christian message lay deep in the providence of God. It is welcome news therefore that Dr. Farrer is to write further upon Typology in the projected series and, it is hoped, to reply to criticisms which have been raised regarding the limitations of the new method and its bearings upon the historical value of the primitive tradition.

There are doubtless other hypotheses which need to be reconsidered, but which at present are not included in the new series. Do we not need to hear more about the communal interpretation of the Son of Man and the relation between futuristic and realized eschatology? In New Testament exegesis and introduction there is no such thing as standing still. The give and take of opinion, the cut and thrust of debate, and, most of all, the constant arrival of new generations of students in the arena of discussion, all these mean that no solution, however weighty, is sacrosant, and that, as has been truly said, God has yet more light to break forth from His Word.

[1] *Bulletin of the John Rylands Library*, XXXIII., ii. [March 1951]. See also Manson's *Servant-Messiah* [1953], 78.

[2] *The Journal of Theological Studies*, N.S., iv. 78.

# Literature

## *STUDIES IN THE GOSPELS*

THE custom of publishing a volume of essays in honour of an outstanding Biblical scholar is not only a pleasing tribute, but also a means of developing themes by his pupils and friends arising out of his distinctive emphases. This reflection is prompted by the appearance of *Studies in the Gospels* (Blackwell; 30s. net) which consists of essays in memory of Professor R. H. Lightfoot and is edited by the Rev. D. E. Nineham, Professor of Biblical and Historical Theology at King's College in the University of London. An attractive and well written Introductory Memoir is contributed by Professor Nineham. In it the facts of Professor Lightfoot's academic career at Oxford are given, but perhaps its main value is the tribute paid to his deeply religious character, his sensitiveness and reticence, his meticulous accuracy seen in his editorship of the 'Journal of Theological Studies',

and the deep affection he was able to inspire in his students and intimate friends. Of the books by which he will be remembered Professor Nineham says that 'History and Interpretation in the Gospels' 'was an important book inasmuch as it opened up . . . new ways of approach to the study of the Gospels', but he thinks that 'Locality and Doctrine in the Gospels' is, in certain respects, a better book, largely derivative as it is. Inevitably Professor Nineham refers to the closing paragraph in the former work which attained great notoriety. 'It proved,' he says, 'to have been very unfortunately phrased, coming, as it did, with all the emphasis of a peroration,' and he refers to Lightfoot's own statement in 'The Gospel Message of St. Mark' (p. 103*n*). 'Younger theologians especially,' Professor Nineham tells us, 'could always rely on his encouragement to persevere in any worthwhile scholarly undertaking and in particular they were welcome—if they could face the discipline!—to have their English style clarified and simplified by his exacting but penetrating criticism.'

Not all who have contributed to the memoir were Professor Lightfoot's pupils. This fact makes the book more representative. Among the twelve articles in the volume those which are of outstanding interest are Dr. C. H. Dodd's examination of the Narratives of the Appearances of the Risen Christ from the standpoint of Form Criticism, Dr. G. D. Kilpatrick's discussion of the Gentile Mission in Mark and Mk $13^{9-11}$, Dr. T. W. Manson's essay on Realized Eschatology and the Messianic Secret. Two other valuable essays are the Rev. L. H. Brockington's study of the Septuagintal Background of the New Testament use of δόξα, and Dr. H. F. D. Sparks' new and interesting examination of the Doctrine of the Divine Fatherhood in the Gospels. The last named article will surprise those who have forgotten Dr. T. W. Manson's comment on Mt $6^{9}$ in 'The Sayings of Jesus.' The remaining articles by the Rev. C. F. Evans, Dr. A. M. Farrer, the Rev. J. C. Fenton, the Rev. C. P. M. Jones, the Rev. Dr. G. W. H. Lampe, Professor D. M. MacKinnon, and Professor Nineham are of much interest, either as theological studies, new critical suggestions, and, in the case of Dr. Farrer's essay 'On Dispensing with Q,' as a call to reconsider generally accepted views. Professor Nineham examines again the order of events in Mark, but, I think, does not shake Professor Dodd's well known views in his article on 'The Framework of the Gospel Narrative' in THE EXPOSITORY TIMES (xliii. [June, 1932] 396). More important studies on Gospels' origins, criticism, and theology have appeared, but there can be no doubt that the present volume is a worthy tribute to the memory of an inspiring teacher, a courageous seeker after truth, and a singularly noble personality.

VINCENT TAYLOR

---

## *THE EUCHARISTIC WORDS OF JESUS*

In an article in this journal (November 1954), something was said about Professor Joachim Jeremias' two outstanding books on the parables and on the eucharistic words of Jesus. Since then Professor S. H. Hooke has given us a translation of the former; and now the latter, eagerly awaited, is in our hands—*The Eucharistic Words of Jesus*, tr. by the Rev. Arnold Ehrhardt (Blackwell; 18s. net). Dr. Lowe, the Dean of Christ Church, writes a Foreword. In it he points out the considerable differences between the first German edition and the second, of which this is a translation; he declares that one of the most controversial parts of its thesis—the acceptance of the Last Supper as a Passover, as against the Fourth Gospel's chronology—seems to him convincing; and he underlines the great value of the work. Dr. Arnold Ehrhardt, who is well known in his own right for his contributions to Biblical learning, puts us further in his debt by this able translation. English readers are fortunate to have access, in so convenient a form and at so moderate a price, to this learned, fascinating, and very fully documented treatment of a complex and extremely important subject. The English is clear, and, for the most part, excellent; and although the book is not without the occasional misprint in English, Hebrew and Greek, it is a remarkable achievement, considering the complexity of the task—for translator, proof-corrector, and printers. Not all readers will be convinced at every point in this masterly discussion, but if ever the reviewer's trite phrase was sincere, it is now: an indispensable book for any serious student of the subject. When—I repeat the question I asked in reviewing Professor Hooke's translation—are we going to have Dr. Jeremias' 'Jerusalem zur Zeit Jesu'?

C. F. D. MOULE

---

## *ROMAN CATHOLIC PIETY*

Strictly speaking 'Roman' is hardly accurate because the lady about to be introduced 'flourished' in the fourteenth century. *Juliana of Norwich*: An Introductory Appreciation and an Interpretative Anthology, by Mr. P. Franklin Chambers (Gollancz; 15s. net), deals with an 'enclosed' nun who wrote one of the most beautiful of all devotional books—'Revelations of Divine Love.' Nobody knows who she was. There were at least three Julianas in Norwich and the real one has not been identified.

Some things, however, about Juliana's life have been collected, chiefly from her own words. The 'anchorage' where she lived was in Norwich and in her particular case there were gratifying mitigations of her enclosure. She had a bed and a table and chair, but, far more important, were a window and a cat. She would see a good many things out of that window, and in her old age she would have some grateful gossip with the two women who looked after her. Let us hope that pussy lived as long as herself, to bring at least a little element of human love into the room in that anchorage.

But Juliana's title to our interest lies in the great book she wrote—'Revelations of Divine Love.' It is evidently a combination of mysticism and human sainthood, and is in both these respects of amazing beauty. Mr. Chambers has given us such generous portions of her meditations that we can safely feel we have the heart of her lovely gift. Mr. Chambers has arranged his excerpts under three heads—Experiential, Evangelical, and Mystical—and in all these hundred pages we feel we are in contact with a vision, a faith and a love that are supremely beautiful.

I suppose that such a book as this and piety such as this will always raise the question: Is a religious devotion that renounces and forsakes the world in order to pray for the world the real evangelical New Testament piety? Our Lord prayed the Father 'not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.' Is this the answer? Well, at any rate there is a better question: Have we not something to learn and to receive from even the enclosed nun? Juliana's piety lay in this, that she delighted in God. The conditions of our modern days make such a devotion more difficult. But what it stands for must always be the root of our service. Protestantism is not a negative thing, it is a restatement of catholic truth, and the reality that is found in mysticism must be now and always essentially a part of true piety, Roman or otherwise.

F. J. Rae

---

## *EXTRACT OF AUGUSTINE*

Although there are a number of good and readable English translations of Augustine's *Confessions*, one welcomes another. The case has some similarity to that of a fresh attempt to translate the Scriptures, which at times forces one to reconsider familiar passages and gives significance to passages not so familiar. In Vol. VII of the Library of Christian Classics—*Augustine: Confessions and Enchiridion* (S.C.M.; 30s. net)—a new translation of the *Confessions* is provided by Professor A. C. Outler, Ph.D., D.D., of the Southern Methodist University, Dallas, Texas. The translator is up-to-date as to critical Texts, and scholars will compare the resulting version with others, finding some sentences and phrases more clearly or more exactly or more interestingly turned, and admitting that it is extremely difficult to attain all these qualities at once. Readers in this country might have been given an indication that one of the Pusey reprints is in the Everyman Library, and that Pilkington's translation appeared in Marcus Dods' edition of the Works in 1876. There is a brief but excellent Introduction to the new volume which will put the beginner in the right mood for meeting Augustine, as so many do for the first time, in the *Confessions*; and there are occasional helpful footnotes with a sufficient bibliography. The beginner will also readily appreciate the short *Enchiridion* which is included in the volume as a simple introduction to Augustine, the mature theologian. The enchiridion in the hand may well provoke the zeal in the heart for the study of Augustine himself, on which in another connection he here insists. For this part of the volume again critical Texts have been collated, so that there is something also for those who are already acquainted with this doctrinal summary.

The programme of the Library of Christian Classics allowed three volumes to Augustine, no doubt a fair allowance when twenty-six volumes have to suffice for the whole range of notable Christian literature. The final selection (Vol. VIII)—*Augustine: Later Works* (S.C.M.; 30s. net)—has been left to Professor John Burnaby of Cambridge, whose reputation is sufficient to justify a choice which must have been difficult to make, since whole sections of characteristic writing were bound to be omitted, and the Library has consequently, for example, no reference to 'The City of God' or the 'Letters'. The volume now issued includes most of the second half of the basic treatise on *The Trinity*. Dr. Burnaby's Introduction puts this discussion in its setting, and a brief summary precedes each book translated, and takes the place of the short books omitted. The reader is thus considerably assisted in his approach to this famous piece of speculation and apologetic. The second treatise translated is *The Spirit and the Letter*, introducing the Pelagian problem and necessary to a grasp of that eternal controversy; while the third section is devoted to an abbreviated version of *Ten Homilies on the First Epistle General of St. John*, which is useful as bringing the reader to another of the fundamental doctrines of Augustine, and one prominent in present-day discussion, the doctrine of the Church, and also as introducing Augustine the preacher.

G. D. Henderson

### *THE MEANING OF THE CREATIVE ACT*

Long before his death Nicolas Berdyaev had established himself as one of the great minds of our age. The posthumous publication of this volume—*The Meaning of the Creative Act* (Gollancz; 18s. net)—which the author knew required serious revision will happily not dislodge him from that place, but it will not add either to our knowledge of his thought or to his reputation.

There are two counts on which I would rather not have had this book published. The first is simply that it is so dreadfully dated. Even in writing a Preface for the German edition in 1926 Berdyaev could say: 'My faith in the imminent dawn of a creative religious epoch was too great. . . . We shall have to pass through a period of darkness before the new light breaks out.' That Berdyaev could see that far in 1926 says something for his penetration as over against most philosophers and theologians, to say nothing of politicians; but that he should have said it against his own book, seems to me to detract from its relevance and worth. Moreover, if this book, in his own estimation, still stands for the basic principles that motivated his thinking to the end of his life, we may begin to wonder whether, great though he was, he was as right as he was notable.

The second reason why I would rather have had this book remain unpublished is that it seems to show very clearly how fundamentally gnostic, and therefore in the end non-Christian, Berdyaev's thinking was. 'Deity,' he says, 'is deeper than God the Father, Son and Spirit.' Then, reminiscent of Marcion and all the Gnostics, he goes on to add that God and man are in essence one: 'the anthropological revelation of the creative epoch is at once fully human and fully divine: in it humanity is deepened to the point of divinity and divinity is made visible to the point of humanity.' In the end one is disturbed about Berdyaev's solution at the very point where one is most appreciative of his analysis—in the realm of history and its tragedy. He will accept no facile solution of the problem of theodicy, but the one that he seems to offer seems to at least one reviewer indistinguishable in essence from the ancient Gnostics, who had one God who was untouched by this tragic process of history, and another with whose nature man was essentially one.

But with these misgivings expressed, it is necessary to say that in the course of writing about many important human affairs—love, sex, redemption, race, art, ethics, mysticism—Berdyaev has, as we should expect, given us many an illuminating and profound comment on our modern world.

JOHN MARSH

### *RELIGIOUS EDUCATION*

We are glad to draw attention to two books which will certainly prove most useful to those who are engaged in the task of religious education. *The Old Testament in the Secondary School*, by H. F. Mathews, M.A., B.D. (Religious Education Press; 7s. 6d. net), is an excellent volume. Mr. Mathews approaches his task with a certain high seriousness. 'We teachers,' he writes, 'are left with the responsibility of helping children to find out what God is saying through the Old Testament to them in this generation. God said such things in Samuel's day that the ears of every one that heard them should tingle. He is still speaking, and children may still respond to Him. Our privilege is to help them to hear.' Mr. Mathews very wisely assigns archaeology and geography and the like to their proper place in the study of the Old Testament. They are not ends in themselves. They are important and even indispensable but their function is to enable the scholar to understand better the meaning of the Bible for him. After four introductory chapters Mr. Mathews sets out a series of lessons beginning with Abraham and ending with the Maccabaean revolt and after. He gives the background, suggestions for the presentation of the lesson and for activities. He has no intention that this book should make study of the Old Testament itself unnecessary. It is an aid to such study. The book has an excellent glossary of Old Testament terms, valuable suggestions for further reading, and its value is much enhanced by a very full index.

Mr. Mathews' book is characterized by a certain seriousness.

Our second book, *Scripture in Class: A New Approach for the Secondary Modern School*, by Michael Sims-Williams, M.A. (Religious Education Press; 7s. 6d. net), is characterized by a kind of invincible cheerfulness. These lessons have been worked out in the class-rooms of the training ship *Arethusa*. Superlatives are risky things; but, in its own way, this is far and away the best book we have seen on religious education from the point of view of lesson presentation. The book has five sections—Four Introductory Lessons on God, The Unfolding Knowledge of God, The People of the Covenant, The Prophets of Jahweh, and The Light of the World. Mr. Sims-Williams writes with tremendous verve. He has a fascinating gift of finding illustrations and analogies and parables in everyday life. He has evolved a technique of blackboard illustration which even the most handless person could copy. In fact the book is most valuable for the illustration method alone. It is just impossible that young people should fail to be interested by this approach. We envy Mr. Sims-

Williams' classes. We strongly recommend all teachers and preachers to get this volume.

It is to be noted that in days of expensive books these two books are notably cheap in price.

WILLIAM BARCLAY

---

## *TEARS SHALL TAKE COMFORT*

In strikingly beautiful format and printing the St. Andrew Press have issued a little manual of consolation for the bereaved—*Where Grave Thy Victory* (7s. 6d. net)—by the Rev. Edward T. Vernon. In simple language that all the same touches on the profoundest insights of science and philosophy the author indicates ways in which acceptance of the fact of death and reflection on its meaning may assuage rebellious grief.

His philosophic treatment is always pervaded by the conviction that only within the Christian faith, but here assuredly, palliative considerations become really comforting and uplifting.

Not many could have written such a book without falling into platitudes or betraying shallowness of feeling. Mr. Vernon has the sensitive mind and the command of language that have enabled him to accomplish supremely well what he has set himself to do.

R. W. STEWART

---

In seeking to interpret to his own congregation the messages of the Assembly of the World Council of Churches at Evanston last year, the minister of the First Methodist Church in Evanston became interested in the idea of writing an interpretation for other laymen. It is published as *What Did the World Council Say to You?* by the Rev. Harold A. Bosley, B.D., Ph.D. (Abingdon Press ; $2.00).

In eight chapters Dr. Bosley covers the main subjects on which the Assembly spoke, and he sets forth its messages in clear and vigorous terms. It is a good piece of work that deserves to be widely read.

---

*God and Man in the Old Testament* (Allen and Unwin ; 10s. 6d. net) is an anthology compiled by Dr. Leon Roth, F.B.A. of passages grouped according to various themes. In the first section the subject is God's call to men ; in the next, the character of God ; in the third, His power. Then we have the pathos of the human situation, the Divine inspiration of desire, of faith, of virtue, the sense of responsibility before God's judgment, election to grace, the vindicating climax of the remnant, and the vision of the end. It is certainly suggestive and stimulating to see Bible teaching thus laid out, and preachers will find the collation of passages useful.

The Preface states that the anthology is prompted by a belief that the Hebrew Scriptures have something of importance to communicate. One gathers that the idea is that many who do not share this very common belief or who, while not concerned to deny it, have neglected the Bible, may be reached by an anthology made on literary principles and tactfully presented as one of a series of similar anthologies from the classics of other religions. It would be extremely interesting if it could be ascertained how far this approach is successful. Certainly the Bible words thus displayed fascinate and lure the reader on.

---

Professor George E. Mendenhall of the University of Michigan published two valuable articles in ' The Biblical Archaeologist' of May and September 1954. These have now been reprinted by The Biblical Colloquium, Pittsburgh, Pennsylvania, under the title *Law and Covenant in Israel and the Ancient Near East* ($1.00). Part one deals chiefly with the so-called Covenant Code of Ex 21–23, and Part two compares this and other Israelite Codes with the various Codes which have been found in Mesopotamia and in the Hittite country in recent years, dating from *c.* 2050 B.C. to *c.* 1350 B.C. These Codes are not so much positive law binding on all judges as descriptions of legal traditions seeking to maintain the old ways amidst the tension engendered by new conditions. The need for the formulation of the Covenant Code, for instance, was occasioned by the foundation of the monarchy. In Biblical history the wheel turns a full circle : the community is formed by covenant, upheld by religious sanctions alone. The volume contains reproductions of the various Codes discussed, including a facsimile of the painting of the Ark on the walls of the third century A.D. synagogue of Dura Europos.

---

*The Legend of the Rood*, by Mr. F. E. Halliday (Duckworth ; 8s. 6d. net), deals with the Cornish miracle plays. There is an excellent introduction which shows how drama began in the Church in connexion with the great seasons of the Christian Year, and how it developed through the open-air pageants carried out by the trade guilds until it finally reached the theatre. The Legend of the Holy Rood itself is one of these fascinating folk-tales fit to rank with the story of the Wandering Jew. This book, after this most interesting and important introduction, goes on to give a translation of the plays containing The Legend of the Rood, The Three Maries, and The Death of Pilate. It also contains an excellent bibliography. This is a book written by an expert on an unusual subject, and for many it will open up a fascinating new field of study.

The Lent Book of the Methodist President for 1955—*Listening at the Cross*, by Dr. Leslie F. Church (Epworth Press; 5s. net)—is based upon the Seven Words from the Cross, and the short addresses will intensify the devotional feelings of those who read them. The meditations on the sixth and seventh sayings are especially beautiful, and the final chapters, which are inspired by the account of the walk to Emmaus when the two disciples found their hearts burning within them, provide a fitting climax for the book. It ends on a practical note with reflections on the possible answers to the question, 'What then must *we* do?'

---

Her Majesty's Printers, Messrs. Eyre and Spottiswoode, have just published the eighth and ninth issues in the Annotated Bible series. These comprise two volumes on *The Book of Ezekiel*, chs. 1–24 and 25–48 (seventy-two and eighty-three pages respectively and 6s. net each). The author is Professor Julius A. Bewer of Union Theological Seminary. He adheres to the now older theory that Ezekiel prophesied in Babylon, having gone there with the first group of (*i.e.*, the 597 B.C.) exiles, and he sees no reason to doubt the trance-like nature of the prophet's earlier visions. He ascribes also the bulk of the last nine chapters to the prophet, but allows 'poor editorial work' and later priestly comments on the original visions. The text used is the Authorised Version, and the notes are very much fuller than one would normally expect in volumes of this size. Full use is made of the ancient versions, and the introduction and notes cannot fail to be extremely helpful to any reader who is anxious to understand the message and mission of this prophet who had so much to do with the survival of Jewish religion during and after the Exile.

---

Among the Congregational Theological Colleges in England the United Independent College at Bradford is unique in requiring that its students undertake their preparatory training in the Faculty of Arts of the University of Edinburgh. When some of the most distinguished alumni of such a College combine with its present teachers to discuss *The Congregational Ministry in the Modern World* (Independent Press; 8s. 6d. net) the result is an honest and helpful and at times exciting book. The value of the symposium is enhanced by the fact that among the contributors there is wide diversity of function within the one ministry of the gospel. Thus almost every question that can be posed about the work of the modern minister is raised and discussed in one way or another in this book.

It is inevitable that two cognate themes should intermingle with each other throughout, namely the theme of *the* ministry of the gospel in the Church, whatever the Church's name, and the theme of that same ministry in the form appropriate to a Congregational Church. Part of the attraction of the book is that the denominational dimension keeps crossing or merging with the ecumenical. The authors write from within their own tradition but always with an eye on the Great Church. This volume may, therefore, be regarded, not unfairly, as a supplement to the recent work of one of the authors, Daniel Jenkins ('Congregationalism: A Restatement').

The theological student who wishes to have a bird's-eye view of the work to which he has been called, the layman who aspires to cultivate a serious and sympathetic understanding of the minister's task, and the theological teacher who is concerned to help fashion an adequate curriculum will find special profit in this book. Not only will they light on stimulating *mots* like that of the late Dr. A. J. Grieve—'On the whole my best students have made the best ministers': they will be forced to acknowledge that a learned, vital, apostolic ministry is a perennial necessity for the Church of Christ.

The fifteen chapters of this symposium might well have been extended to twenty. The fastidious reader might ask for specific treatment of two such central subjects as 'The Gospel we Proclaim' and 'Is Theological Education for the Ministry Adequate?' We cannot take the gospel for granted nor shut out the possibility that the present structure of ministerial training calls for drastic revisal at more points than one. Yet in justice to the contributors it must be acknowledged that each of them is concerned, in his own way, with these crucial topics. This is a book which ought to help Congregationalists to face realistically the problems and possibilities within a gospel ministry in their own churches; but many in other communions will be helped if they are willing to listen and to learn.

---

Two recently published pamphlets on archaeology have a value out of all proportion to their size. *The Dead Sea Scrolls and their Significance*, by Professor H. H. Rowley (Independent Press; 2s. net), contains two talks broadcast last year. After a review of the material—parchments, coins, jars, and two inscribed copper rolls—Dr. Rowley surveys some of the theories of its date and provenance and discusses its significance for Old Testament textual work and more especially for a knowledge of New Testament background. He accepts the view that 'the Qumran material comes from a pre-Christian sect and was hidden in the caves early in the Christian era.' The talks are printed as broadcast—except for four pages of

illustrations—and so are without the notes we expect from the author. But the other pamphlet, *The Bible after Twenty Years of Archaeology* (1932–1952), by Professor W. F. Albright, reprinted from 'Religion in Life' (The Biblical Colloquium, Pittsburgh; 75c.), has the usual pages of notes which are so valuable a part of Dr. Albright's publications. This 'Periodical Stock-taking' reviews new archaeological discoveries bearing on a wide variety of Old and New Testament problems and concludes that the resultant 'rediscovery of the Bible often leads to a new evaluation of biblical faith which strikingly resembles the orthodoxy of an earlier day.' The author's knowledge of his subject and his width of reading are unrivalled, but his emphatic style makes the reader long for a team of research students to test his sweeping statements in the light of the material he himself provides!

---

A series of articles by Dr. Nathaniel Micklem, which appeared in 'The British Weekly' last year, has been published as *Papalism and Politics* (Independent Press; 1s. net). The Principal Emeritus of Mansfield College, Oxford, is a practised writer who has gone to some pains to be fair and to have authority for his statements. Hence his conclusion carries weight—'I would not identify the Roman Church with the policy of the Vatican without considerable qualification, but the Vatican with the hierarchy controls the political machine. Its policy, resting upon expediency in action and mediævalism in principle, involves a constant grasping after political power; it is incompatible with freedom as we understand it, and is not the answer which we need to Communism. Papalism in politics is a sinister movement. Romanism as a religion is to be judged by other standards.'

---

An attractive account of Unitarian principles and general practice is contained in *An Unfettered Faith: The Religion of a Unitarian*, by the Rev. Austin Phillip Hewett, M.A., S.T.M. (Lindsey Press; 7s. 6d. net). Recalling that in the past Unitarians have often stressed discipleship to Jesus, the author states—'The more recent tendency is for Unitarians to claim that their primary allegiance is to principles, rather than to any person or persons. . . . The principles of truth and sincerity are accepted as the guides of all thinking, and the principles of justice, love, peace and brotherhood as the guides to all action.'

---

As a tonic for the discouraged Christian we venture to prescribe *The History of the Salvation Army*, Vol. 3, by Colonel Robert Sandall (Nelson; 15s. net). What this volume provides is a sketch of the Army's world-wide Social Reform and Welfare Work, from the humble beginnings when Salvationists, in their devotion and self-sacrifice, would take into their own homes men and women seeking escape from degradation, down to the first few years of Britain's Welfare State.

General Booth was not easily persuaded of the need of temporal aid as a step towards eternal blessing, but, once persuaded, he applied faith and courage and a penetrating statesman's mind to the problems involved, and it is significant that Colonel Sandall can arrange the material of the central part of this volume in sections corresponding to the chapters of the General's great work, published in 1890, 'In Darkest England and the Way Out.'

Much that the Army pioneered has become the commonplace of legislation and State agency; but there are still fields of social endeavour to be pioneered, though the cost to-day is not so high as that demanded of the heroic men and women of earlier days who paid in reputation, health and even life itself for their service to the wrecks of humanity. This is a thrilling story with the Christian motives given their due place.

---

It is a sign of the large place that the *Revised Standard Version of the New Testament* (Nelson; 12s. 6d. net) has quickly won for itself that its publishers have had it reset and issued in a very elegant format with larger pages, beautiful to handle and slim enough for a pocket. Eight coloured reproductions of famous religious paintings by fifteenth- and sixteenth-century artists embellish the book.

Several very slight changes have been made without comment. In the footnotes, instead of ringing the changes on 'some' or 'many' ancient authorities, the discreetly non-committal usage 'other ancient authorities' has been everywhere adopted. In Luke, in the account of the Last Supper, the text 'never eat it again' is now in the footnote and the text becomes 'not eat it,' as in the A.V., although the insertion of 'again' seems logically demanded.

# Paul and James[1]

By Professor Joachim Jeremias, D.D., Göttingen

*Λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.*—Ro $3^{28}$.
*Ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.*—Ja $2^{24}$.

St. Paul says 'Justification by faith'; St. James says 'Justification by works.' How is it possible that the New Testament contradicts itself in its fundamental doctrine, the doctrine of justification? This is our problem.

## A: Paul

There can be no doubt that Ja $2^{24}$ presupposes Paul, for the thesis *ἐκ πίστεως μόνον* which James contradicts is nowhere met with in the whole literature of Judaism and of the earliest Christianity except only in Paul. Therefore we must start with the Pauline teaching of justification.

### I. The Texts

These are the facts. In both the Letters to the Thessalonians the doctrine of justification is completely absent. In the Letter to the Galatians it is suddenly and emphatically there. In the two Letters to the Corinthians *δικαιοσύνη* and *δικαιοῦσθαι* are used a few times in the Pauline sense, but nowhere do we find the full formula 'justification by faith.' In Romans we have the full formula as frequently as in the Letter to the Galatians. In Philippians we have it only in ch. 3. In Colossians, Ephesians and Philemon there is no example. In the Pastorals we have Tit $3^{7}$ *δικαιωθέντες τῇ ἐκείνου χάριτι* (cf. $3^{5}$), *i.e.* we have the form 'justified' in the Pauline sense though not the full formula 'justified by faith.'

This is a strange situation. The full formula *δικαιοῦσθαι ἐκ (διὰ) πίστεως* is restricted to two Letters (Galatians and Romans) and one chapter (Ph 3). How is this infrequency to be explained? The answer is that the full formula appears *only* where St. Paul is engaging in a polemic against Judaism. The Pauline doctrine of justification arises out of a conflict and therefore is used *only* with reference to legalism.

But at this point we must avoid an erroneous conclusion. The fact that the justification-formula occurs only in Galatians, Romans and Ph 3 might make one believe that it has no central importance in the frame of the Pauline teaching. (A. Schweitzer, *Die Mystik des Apostel Paulus* [1930], 220: 'It is only a "*Nebenkrater*," a little crater.') That this is not the case becomes evident if we ask how justification is applied. The answer is given in 1 Co $6^{11}$, Gal $3^{24\text{-}27}$, Ro $6^{7}$, Tit $3^{5\text{-}7}$; justification is linked up with baptism. R. Schnackenburg, *Das Heilsgeschehen in der Taufe nach Paulus* [1950], 120, says rightly: 'in the words *ἐκ πίστεως*/*διὰ πίστεως* baptism is always included.' Paul has many terms and comparisons to describe the grace which baptism mediates. When he has to do with Hellenistic Christians he speaks of ablution, reconciliation, salvation, sanctification, etc. 'Justification by faith' is the formulation of the grace of baptism which Paul uses in the conflict with legalistic Judaism.

### II. The Two Basic Ideas of the Pauline Doctrine of Justification

If we are right in this, and if the doctrine of justification is a doctrine of conflict, in order to understand its purpose we must start with the doctrine of the opponents. Paul is in agreement with his Jewish-Christian adversaries in the conviction: without *δικαιοσύνη*—no salvation. God is holy, therefore only the just can have communion with Him. They probably would also agree with him in the conviction that this righteousness is not primarily ethical perfection (Plato) but that it means to be approved by God, to be accepted by Him. Righteousness is the 'yea' spoken by God to a man's life.

So far Paul is in harmony with Judaism, but the ways separate when it is asked: How can a man obtain justification? The answer which Christian Judaism, in agreement with the whole of Judaism, considered as self-evident is: Righteousness is obtained by obedience to the will of God. Only he who fulfils the law will be approved by God. Righteousness is *ἐξ ἔργων νόμου*; how could it be obtained otherwise? To be sure, Judaism knows that only very few saintly people are perfect, are *çaddiqim gemurim*. But sinlessness is not expected by God—in His great mercy He only asks whether the good deeds outweigh the transgressions. A man should always consider himself as being in a position where the good and

[1] A lecture delivered at the Summer School of the Faculty of Divinity at St. Andrews, 6th July 1955.

# THE EXPOSITORY TIMES

FOUNDED IN 1889 BY

JAMES HASTINGS, D.D.

EDITED BY

A. W. HASTINGS, M.A.

AND

REV. E. HASTINGS, M.A., D.D.

*VOLUME THE SIXTY-SIXTH*

*OCTOBER 1954 – SEPTEMBER 1955*

EDINBURGH:

T. & T. CLARK, 38 GEORGE STREET

PRINTED IN GREAT BRITAIN BY
MORRISON AND GIBB LIMITED
FOR
T. & T. CLARK, EDINBURGH.

NEW YORK . . . . CHARLES SCRIBNER'S SONS

# CONTENTS OF VOL. LXVI

## AUTHORS


J. M. Allegro, M.A.— PAGE
Some Archaeological Sites and the Old Testament: Qumrân . . . 259
Rev. E. L. Allen, Ph.D., D.D.—
God in the Silence . . . . . 22
God and Persons . . . . . 247
Rev. A. W. Argyle, M.A., B.D.—
The Logos of Philo: Personal or Impersonal? 13
πρωτότοκος πάσης κτίσεως (Colossians i. 15) 61, 318
An Alleged Semitism . . . . . 177
The Ascension . . . . . 240
Margaret Avery, B.A., S.Th.—
Religious Education: Teaching the Acts of the Apostles . 27
,, ,, St. Paul in the Classroom . . 44
,, ,, Making the Scripture Lesson Relevant to Modern Life . 172
,, ,, Neglected Treasures of the Old Testament 227
Rev. W. Y. Batley, M.C., M.A.—
Human Relationships in an Expanding Community . . . . . 71
Rev. G. R. Beasley-Murray, M.A., Ph.D.—
Important and Influential Foreign Books: Gloege's *Reich Gottes und Kirche* . . 153
Rev. Alestair Bennett, M.A.—
Virginibus Puerisque . . . . . 51
Rev. Roderick Bethune, M.A.—
The Utmost for the Highest . . . . 25
Principal Matthew Black, D.D., D.Litt.—
Important and Influential Foreign Books: Ernst Percy's 'Message and Mission of Jesus' (*Die Botschaft Jesu*) . . . 68
Rev. F. J. Botha, B.A.—
Zechariah x. 11a . . . . . 177
Rev. J. R. Brown—
Pesher in the Habakkuk Scroll . . 125
Rev. H. Chadwick, M.A., Mus.B.—
'*de Sacramentis*' . . . . . 31
Principal H. F. Lovell Cocks, M.A., D.D.—
The Law of Sacrifice . . . . . 185
Rev. Arthur A. Cowan, D.D.—
The Spell of God's House . . . . 87
Suggestions on Preaching the New Testament: Some Difficulties of Exposition and Some Examples of Interpretation . 163
The Lustfulness of Moving Swiftly . . 283
Captain the Rev. J. A. Davidson, B.A., B.D.—
A 'Conjecture' about the Parable of the Unjust Steward (Luke xvi. 1–9) . . 31
Rev. Thomas Dick, M.A.—
Virginibus Puerisque . . . . . 115
Rev. Wilfrid J. Doidge, B.A., B.D.—
Virginibus Puerisque . . . . . 139
Rev. Thomas M. Donn, M.A.—
The Voice of the Spirit (Jn iii. 8) . . 32
Rev. Principal Charles S. Duthie, D.D.—
Understanding the Trinity . . . . 246
Rev. Canon L. E. Elliott-Binns, D.D., F.R.Hist.S.—
James i. 21 and Ezekiel xvi. 36: An Odd Coincidence . . . . . 273
Rev. E. W. Price Evans, M.A.—
But God Only is Great. . . . . 125
Rev. H. J. Flowers, B.A., B.D.—
ὡς ἐξουσίαν ἔχων . . . . . 254
1 Samuel i. 1: אִישׁ אֶחָד . . . . 273
Cyril J. Gadd—
The Mari Letters . . . . . 174, 195
Rev. A. M. Gibson, B.D.— PAGE
The Call of Christ To-day . . . . 285
Rev. John Gray, M.A., B.D., Ph.D.—
Some Archaeological Sites and the Old Testament: Ugarit . . . . 326
Rev. John R. Gray, B.D., Th.M.—
God With Us . . . . . 52
The Discipline of Suffering . . . 217
Virginibus Puerisque . . 243, 278, 372
Rev. Humphrey C. Green—
The Composition of St. John's Prologue . 291
Rev. T. Hawthorn, M.A.—
The Gerasene Demoniac: A Diagnosis . 79
Rev. A. D. Harcus, D.D.—
The Guerdon of Freedom . . . . 145
Rev. Charles M. Hepburn, B.D.—
Virginibus Puerisque . . 83, 140, 339
Rev. John Howat, B.D.—
Religious Education: The Contribution of the Youth Club to Christian Education in Scotland . . . . . 155
Agnes Humphreys, M.A.—
Religious Education: Form Teaching in a State-aided Grammar School . 81, 123
Professor A. M. Hunter, Ph.D., D.Phil., D.D.—
Contemporary Religious Trends: New Testament Theology—Where and Whither? 269
The Holy Fire . . . . . 340
Very Rev. George Johnstone Jeffrey, D.D.—
Taskmaster or Heavenly Father? . . 86
Latent Compensations . . . . 280
Professor Joachim Jeremias, D.D.—
Paul and James. . . . . 368
Rev. Allan Johnson, B.A., B.D.—
1 Kings ix. 13 . . . . . 32
Rev. Professor George Johnston, B.D., Ph.D.—
Christmas is a True Story . . . 83
What is my Duty? . . . . . 188
Rev. Edgar Jones, M.A., B.D., Ph.D.—
Virginibus Puerisque . . . 114, 308
Rev. Geraint V. Jones, M.A., B.Litt.—
Agape and Eros: Some Notes on Dostoievsky 3
Important and Influential Foreign Books: Harnack's *Das Wesen des Christentums* (What is Christianity?) . . . 100
Religious Education: The 1944 Education Act of England and Wales . . . 277
Rev. J. Ithel Jones, M.A.—
Temple and Town . . . . . 121
Virginibus Puerisque . . . . . 217
Intoxication . . . . . 245
Rev. M. B. Jose, B.A., B.D.—
Eternal Life . . . . . 314
Rev. John L. Kent, M.A.—
The Call to Remembrance . . . 23
The Power of His Resurrection . . 187
Kathleen M. Kenyon, C.B.E., D.Lit., F.S.A.—
Some Archaeological Sites and the Old Testament: Jericho . . . 355
Rev. R. E. Ker, M.A.—
St. Mark v. 39 . . . . . 125
Rev. Robert Leaney, M.A., B.D.—
Jesus and the Symbol of the Child (Luke ix. 46-48) 91
G. M. Lee, B.A.—
Luke i. 1 . . . . . 350
Rev. James W. Leitch, B.D., D.Theol.—
The Injunctions of Silence in Mark's Gospel 178
Rev. G. W. H. Loudon, B.D., S.T.M.—
The First and Great Commandment . . 375
Pastor Gene Lund, Th.D.—
Pentecost Converts . . . . . 372

PAGE

Rev. R. G. Lunt, M.C., M.A.—
Towards an Interpretation of the Parable of the Unjust Steward . . . . 335
Rev. Douglas M. MacIntosh, M.A., B.D.—
I Want to be a Christian . . . . 51
Rev. Stuart W. McWilliam, M.A., S.T.M.—
Faith: Fact, and Experience . . . 120
The Transfiguration . . . . . 309
H. F. Mathews, M.A., B.D.—
Virginibus Puerisque 50, 183, 216, 278, 308, 373
Rev. R. J. Watson Mathewson, B.D., S.T.M.—
The Conquest of Loneliness . . . 218
The Consecration of Mind . . . . 377
Very Rev. W. R. Matthews, K.C.V.O., D.Lit., D.D.—
Hell . . . . . 279
Rev. Stewart Mechie, M.A.—
Church Extension in Scotland in the Last Two Centuries . . . . . 136
Rev. H. G. Meecham, M.A., Ph.D., D.D.—
Colossians i. 15 . . . . . 124, 319
Rev. Robert Menzies, D.D.—
The Unavoidable Christ . . . . 342
Rev. E. H. Merriman—
Matthew xxii. 1–14 . . . . . 61
Rev. Canon T. R. Milford, M.A.—
Sunday after Ascension . . . . 243
Rev. C. Leslie Mitton, B.A., M.Th., Ph.D.—
A Transformed Sneer . . . . . 184
Prebendary R. Wragge Morley, M.A.,
Amen . . . . . 373
Professor C. F. D. Moule, M.A.—
Important and Influential Foreign Books: J. Jeremias' 'The Parables of Jesus' and 'The Eucharistic Words of Jesus' . 46
Rev. John B. Nettleship, B.A., B.D.—
The Joy of Salvation . . . . . 57
Rev. H. W. Newell, M.A., B.D.—
The Psalter in the Parish Worship of the Church of England . . . . . 323
Rev. Harold G. Newsham, M.A.—
Vocation . . . . . 221
Professor Dennis Nineham, M.A.—
Important and Influential Foreign Books: Bultmann's 'Theology of the New Testament' . . . . . 15
Rev. George Ogg, D.D.—
The Handling of Life . . . . . 144
Professor J. E. L. Oulton, D.D.—
The Holy Spirit, Baptism, and Laying on of Hands in Acts . . . . . 236
Rev. W. Powell, M.A., B.D.—
St. Mark v. 39 . . . . . 61, 215
Parable of Dives and Lazarus (Luke xvi. 19–31) 350
Rev. F. J. Rae, D.D.—
The Two Circles of Faith . . . . 212
Rev. D. H. C. Read, M.A., B.D.—
Always to Pray and not to Faint . . 118
Personal Problems . . . . . 378
Rev. Bernard M. G. Reardon, M.A.—
Existentialism and Christian Faith . 112, 132
Rev. John L. Riach, B.D.—
The Cursing of the Fig Tree . . . 55
The Rewarding of Goodness . . . 249
Rev. N. Rimmer, B.A.—
Parable of Dives and Lazarus (Luke xvi. 19–31) 215
Professor Harold Roberts, Ph.D.—
Fearfulness . . . . . 117
Professor T. H. Robinson, Litt.D., D.D.—
The Bible . . . . . 54
J. M. Ross, M.A.—
The Decline of the Devil . . . . 58

PAGE

Professor H. H. Rowley, M.A., D.D., B.Litt.—
Recent Foreign Theology 28, 62, 93, 126, 157, 190, 223, 286, 348, 380
Rev. J. N. Schofield, M.A., B.D.—
Some Archaeological Sites and the O.T.: Mari 250
Some Archaeological Sites and the O.T.: Nuzu 315
Rev. Morris Sigel Seale, B.A.—
Arabic and Old Testament Interpretation . 92
Rev. E. M. Sidebottom, B.A.—
ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ . . . 350
Rev. R. Leonard Small, M.A.—
The Guerdon of Faith . . . . . 142
Sympathy . . . . . 312
Rev. Charles Smith, M.A.—
Meister Eckhart: Some Aspects of his Theology and Influence . . . 301
Rev. J. W. D. Smith, D.D., Ed.B.—
Religious Education: Exodus iii. 1–12. A Study in Teaching Method . . . 382
Rev. Principal Norman H. Snaith, M.A., D.D.—
The Sorrows of Knowledge . . . 85
Success in Failure . . . . . 282
Rita F. Snowden—
Virginibus Puerisque . . . . 20, 340
Rev. W. David Stacey, M.A.—
St. Paul and the 'Soul' . . . . 274
A. M. G. Stephenson, B.A.—
The Miracle at Cana . . . . . 177
Rev. Douglas Stewart, M.A.—
New Life in Christ . . . . . 20
The Word of God . . . . . 141
The Eternal Christ . . . . . 310
Rev. R. W. Stewart, B.D., B.Sc., D.D.—
Encounter . . . . . 89
Rev. Principal Vincent Taylor, D.D., F.B.A.—
Important Hythotheses Reconsidered . 359
Professor D. Winton Thomas, M.A.—
Zechariah x. 11a . . . . . 272
Rev. T. Glyn Thomas, M.A.—
The Single Mind: A Study of Charles Morgan 305
Rev. S. Thornton—
Virginibus Puerisque . . . . . 242
Professor Thomas F. Torrance, D.D., D.Theol.—
Karl Barth . . . . . 205
Rev. Nigel Turner, Ph.D., M.Th., B.D.—
An Alleged Semitism . . . . . 252
Rev. William Turner, B.D.—
Virginibus Puerisque . . . . . 19
Rev. Kenneth Underwood, B.D.—
Virginibus Puerisque . . . . . 82
Principal W. S. Urquhart, D.Litt., D.D., D.L., LL.D.—
The Scientific Attitude and the Relativity of Morals . . . . . 35
Rev. Professor R. A. Ward, M.A., B.D., Ph.D.—
Secular Sacraments . . . . . 345
Rev. John D. W. Watts, Th.D.—
The Origin of the Book of Amos . . 109
Rev. D. H. Whiteford, M.A., B.D., C.F.—
Religious Education: The Work of the Army Chaplain . . . . . 337
Rev. F. J. Williams—
The Unjust Steward . . . . . 371
Rev. John G. Williams, M.A.—
Religious Education: The Place of the Sunday School in the Life of the Church . 210
Rev. J. J. Wilmshurst—
Fighting on Three Fronts . . . . 346
H. G. Wood, D.D.—
The Use of ἀγαπάω in Luke vii. 42, 47 . 319
Rev. James Wright, M.A.—
Thankfulness . . . . . 343

## SUBJECTS


PAGE

Advent . . . 53, 82
Agape and Eros: Notes on Dostoievsky . . . 3
Amos, Origin of the Book . 109
*Anamnesis* phrase . . 49
Angels, Belief in . . 163
,, Fallen and unfallen . 59
Anselm, St. . . . 201
Anxiety Neurosis . . 21
Apostolic Succession 161, 162, 298
Arabic and the O.T. . . 92
Archaeological Sites and the O.T. . 250, 259, 315, 326, 355
Archaeology, Mari Letters 174, 195
Army Chaplain . . 337
Astrophysicists and Christianity . . . . 321
Baptism in Acts, Relationship of Holy Spirit . . 236
Barth, Karl, Theology of . 205
Bible, The . . 54, 64
,, ,, Apocalyptic element in . . 164
,, ,, Reading 127, 141, 167
Bonhoeffer, Dietrich . . 96
Boniface, St. . . . 351
Brunner, Emil . . . 266
Bultmann . . 103, 179
Bultmann's *Theology of the N.T.* 15
Cabul, Land of . . . 32
Caesar Worship . . 226
Calvin . . . 10, 77
Cana, Miracle at . 164, 177
Canonicity, Problem of . 161
Child, Symbol of the . . 91
Christ, Ascension . . 240
,, Atonement . . 330
,, Call of . . . 285
,, The Eternal . . 310
,, Final Revelation of God 311
,, Gratitude to . 344, 345
,, and Individuals . 73
,, Inescapable . . 342
,, Love . . . 220
,, Messianic Consciousness 70
,, ,, Secret . 178
,, New Life in . . 20
,, Saving Power . . 184
,, and Symbol of Child . 91
,, Temptations . . 284
Christian Life, Incoming and outgoing . 351
,, ,, Tension . 121
Christianity and non-Christian Faiths . . 130
,, Survival of . 227
,, and the Unconscious . . 231
Christians, Spirit-filled . 245
Christmas Message . . 83
Chronology, Pauline . . 129
Church, Body of Christ . 229
,, Centrality . . 270
,, Extension in Scotland in Last Two Centuries . . 136
,, Failure of . . 63
,, of the Future . 258
,, Intended by Christ . 353

PAGE

Church, and Kingdom . 154
Church of South India 163, 255
Communication in Existentialist Thought 134
,, Problem of 272, 290
Community, Expanding, Human Relationships in . 71
Comparative Religion . 130
Compensations, Latent . 280
Congregationalism . . 9
Conscience . . . 332
Contemporary Religious Trends 269
Conversion, Children . . 128
Creation and Providence . 321
Dead Sea Scrolls . 28, 348
Death, Prepared for . . 351
Demon Possession . 17, 59, 164
Demythologizing . 18, 265
*De Sacramentis*, Lietzmann on 31
Detachment . . . 307
Devil, Decline of the . . 58
,, Doctrine of the . 213
Dives and Lazarus, Parable 215, 350
Dostoievsky, Agape and Eros 3
Early Church, Normative character of 257
,, ,, and Unity . 257
Easter Day . . . 187
Easton, Burton Scott . . 194
Eckhart, Theology . . 301
Ecumenical Movement 162, 257
Education, Higher, and Christian Faith . . . 193
Emperor Worship . . 227
Ephesians, Epistle to . . 97
Episcopacy . . . 297
Eschatology 47, 68, 153, 164, 168, 225, 270, 280, 314
,, Realized . 46, 103
Eternal Life . . 280, 314
Ethics, Sex . . . 331
Eucharist, Jeremias on . 48
Eucharistic Words of Jesus 48, 362
Evangelism 1, 263, 285, 290, 340
,, Key lies with Parish 63
Evil Spirits, Belief in . 58, 164
Existentialism and Christian Faith . . 19, 112, 132, 265
Failure, Success in . . 282
Faith, Certainty . . 120
,, Justification by . 368
Famine, Spiritual . . 141
Fear and Fearfulness . . 117
,, of Sin . . . 52
,, of Time . . . 52
Feeding the Five Thousand . 165
Fellowship . . . 53
,, with God . . 226
,, Seed of Discord . 94
,, in the Small Group 34
Fig Tree, Cursing of . . 55
Fire, Symbol of Divine Presence and Power . . . 340
Foreign Books, Important 15, 46, 68, 100, 153
,, Theology, Recent 28, 62, 93, 126, 157, 190, 223, 286, 348, 380
Forgiveness of Sin . . 21

PAGE

Freedom, Christian . . 145
,, in Existentialist Thought . . 132
,, and Order . . 306
Gentiles, Jesus' attitude to . 353
Gerasene Demoniac: A Diagnosis . . . . 79
Gloege's *Reich Gottes und Kirche* 153
Gnosticism . . . 296
God, Call of . . . 221
,, Encountering . . 89
,, Fellowship with . . 226
,, Kingdom 47, 67, 68, 100, 119, 121, 153, 225, 270, 353
,, Only is Great . . 125
,, Providence . . 321
,, Taskmaster . . 86
,, Universality of . . 212
God's House, Spell of . 87, 90
Goodness, Reward of . . 249
Gospel, Fire of . . . 340
Harnack's *Das Wesen des Christentums* . . 100
Harvest Thanksgiving . 345
Haste, Temptation of . . 284
Healing, Spiritual . 115, 296
Hell . . . . 279
Higher Criticism in the Nineteenth Century . . 256
Holiness . . . 105
Holy Communion, Preparation for . . 201
,, Spirit, Baptism, and Laying on of Hands in Acts . 236, 372
Homosexuality . . 331
Hope, Christian . . 290
,, a Natural Gospel . 289
Humanism . . . 100
Hythotheses, Important, Reconsidered . . . 359
Individual, Importance of 73, 248
James, Justification Doctrine 368
Jeremias', *The Eucharistic Words of Jesus* . 46
,, *The Parables of Jesus* . . 46
Jericho and the O.T. . . 355
Jewish Nationalism, Jesus' Attitude to . . . 353
John, St., Gospel, Prologue . 291
Jonah, Book of . . 227
Jones, Rufus . . . 352
Kingdom of God 47, 67, 68, 100, 119, 121, 153, 225, 270, 353
Knowledge, Sorrows of . 85
Lamentations, Book of . 230
Last Supper, a Passover Meal 48
Life, Eternal . . 280, 314
Loneliness, Conquest of . 218
Love . . . . 188
Loyalty . . . . 25
Mari Letters . . 174, 195
Mari and the O.T. . . 250
Mark, St., Gospel . . 354
,, ,, ,, Injunctions of Silence 178
,, ,, ,, Order and Disorder 2

| | PAGE |
|---|---|
| Mind, Singleness of | 305 |
| Ministry, Candidates | 65 |
| Miracle, Cana of Galilee | 164, 177 |
| ,, Feeding the Five Thousand | 165 |
| ,, Gerasene Demoniac | 79 |
| Miracles, Preaching on | 165 |
| Morals, Relativity of | 35 |
| Morgan, Charles | 305 |
| Nature, Dependent, Ordered, Responsive | 345 |
| New Testament Theology, Contemporary Trends in | 269 |
| ,, ,, Unity of | 271 |
| Nuzu and the O.T. | 315 |
| Old Testament and Arabic | 92 |
| ,, ,, Indispensable | 54 |
| Parable of Dives and Lazarus | 215, 350 |
| ,, ,, The Unjust Steward | 31, 335, 371, 378 |
| ,, ,, The Wicked Husbandmen | 48 |
| Parables, Jeremias on the | 46 |
| Paul St., Apostolic Authority | 162 |
| ,, ,, Chronology | 129 |
| ,, ,, Church the Body of Christ | 229 |
| ,, ,, Gospel | 33 |
| ,, ,, Justification | 368 |
| ,, ,, and the 'Soul' | 274 |
| Peace, Source of | 143 |
| Pentecost | 237, 372 |
| Percy's *Message and Mission of Jesus* | 68 |
| *Pesher* in the Habakkuk Scroll | 125 |
| Peter, First Epistle of | 75 |
| ,, the Rock | 7 |
| Philo, Logos of, Personality | 13 |
| Prayer, Life open to | 119 |
| ,, Wandering Thoughts | 160 |
| Preaching | 163, 295, 299 |
| ,, N.T.: Suggestions | 163 |
| Prologue of St. John's Gospel | 291 |
| Protestantism, Liberal | 100 |
| Psalter in Anglican Church | 323 |
| Psychology and Christianity | 231 |
| Qumrân and the Old Testament | 259 |
| Reason and Theology | 294 |
| Religion and Science | 17, 35, 104, 321 |
| Religious Education: | |
| Education Act (1944) | 277 |
| Form Teaching | 81, 123 |
| Moses at the Bush: A Study in Teaching Method | 382 |
| Neglected Treasures of the O.T. | 227 |
| Place of the Sunday School | 210 |
| St. Paul in the Classroom | 44 |
| Scripture Lesson Relevant to Modern Life | 172 |
| Teaching the Acts of the Apostles | 27 |
| Work of the Army Chaplain | 337 |
| Youth Club | 155 |
| Remembrance Day | 20, 23 |
| Reunion, Christian | 162, 257 |
| Revival, Signs of | 290 |
| Reward, Future | 34 |
| Sacrifice, Law of | 185 |
| Salvation, Joy of | 57, 86 |
| ,, in St. Paul's Theology | 33 |
| Satan, Doctrine of | 213 |
| Science and Religion | 17, 35, 104, 321 |
| Scientific Attitude and Relativity of Morals | 35 |
| Scotland, Church Extension in Last Two Centuries | 136 |
| Sects, Ultra-evangelical | 1 |
| Self-justification | 96 |
| Semitic Repetition of Preposition | 177, 252 |
| Servants of the King | 34 |
| Service | 86 |
| Silence, God in the | 22, 125 |
| Silence Injunctions in St. Mark's Gospel | 178 |
| Sin, Fear of | 52 |
| Sinners, Fate of | 280 |
| Sodom, Sin of | 331 |
| Son of Man | 67, 70 |
| 'Soul,' Pauline View of | 274 |
| Stillness, Discipline of | 307 |
| Suffering, Discipline of | 217 |
| ,, Problem of | 281 |
| Sunday School | 210 |
| Sympathy | 312 |
| Technocratic Society, Sickness of | 99 |
| Temptations | 160 |
| Ten Commandments To-day | 191 |
| Thankfulness | 343 |
| Theology, Healthy | 271 |
| Time, Fear of | 52 |
| Totalitarianism | 72 |
| Transfiguration, The | 309 |
| Trinity, Doctrine of | 246 |
| Ugarit and the O.T. | 326 |
| Unity, Meaning of | 162 |
| University and Christian Teaching | 193 |
| Unjust Steward, Parable of | 31, 335 |
| Veil of Flesh | 243 |
| Virginibus Puerisque | 19, 50, 82, 114, 139, 182, 216, 242, 278, 308, 339, 372 |
| Vocation | 221 |
| Whitsunday | 245 |
| Wicked Husbandmen, Parable of | 48 |
| Williams, N. P. | 65 |
| Wisdom Literature | 228 |
| Withdrawal, Need for | 309 |
| Wonder | 119, 307 |
| Woods, E. S. | 192 |
| Works, Justification by | 370 |
| Worship | 324 |
| ,, Early Scottish | 263 |
| ,, and the Psalms | 323 |
| Youth Clubs | 155 |


## BOOKS


| | PAGE |
|---|---|
| Aarek, From Loneliness to Fellowship | 34 |
| Allan, The Face of My Parish | 63 |
| Allen, Presbyterian College, Belfast, 1853–1953 | 43 |
| Andrew, Selections from the Psalms | 232 |
| Aquinas, Nature and Grace, ed. Fairweather | 148 |
| Atkinson, Pocket Commentary of the Bible: Book of Genesis | 300 |
| Authentic N.T. ed. and tr. Schonfield | 264 |
| Azariah, Christian Giving | 152 |
| Bailey, Homosexuality and the Western Christian Tradition | 331 |
| Baker, Preaching Theology | 11 |
| Bebb, God Does Intervene | 333 |
| Bentzen, King and Messiah | 199 |
| Berdyaev, Creative Act | 364 |
| Best, One Body in Christ | 229 |
| Best of A. E. Whitham | 170 |
| Blanton and Peale, Faith is the Answer | 296 |
| Bonhoeffer, Life Together | 96 |
| Booth, Highway of our God | 78 |
| Broadie, The Chosen Nation: Book 1 | 149 |
| Brown, The Murrayfield Psalms | 233 |
| Bruce, Commentary on the Book of the Acts | 147 |
| Bultmann, Theology of the N.T. | 15 |
| Caird, Apostolic Age | 262 |
| Calvin, Theological Treatises, ed. Reid | 10 |
| Canadian Journal of Theology | 322 |
| Carpenter, Church in England, 597–1688 | 74 |
| Casteel, Rediscovering Prayer | 298 |
| Chambers, Juliana of Norwich | 362 |
| Chapman, Churches and Press Publicity | 151 |
| Christology of the Later Fathers, ed. Hardy | 10 |
| Church Quarterly Review | 291 |
| Cockburn, Celtic Church in Dunblane | 169 |
| Colquhoun, Harringay Story | 234, 288 |
| Concise Guides, ed. Hayes | 149 |
| Coutts, Salvationist and his Leisure | 204 |
| Cowan, Primacy of Preaching To-day | 163, 295 |
| Crago, Wind in the Tree Tops | 150 |
| Craig, Reasonableness of True Religion | 334 |
| Cross, 1 Peter: Paschal Liturgy | 74 |
| Cullmann, Peter, Disciple-Apostle-Martyr, tr. Filson | 7 |
| Davey, Talking Round the Calendar | 171, 182 |
| Davidman, Smoke on the Mountain | 191 |
| Davies, Social Life of Early Christians | 168 |
| Dickie, Thou Art the Christ | 107 |

PAGE

Dix, Image and Likeness of God 106
Doctrine of Justification by Faith . . . . 171
Donaldson, Making of the Scottish Prayer Book of 1637 . . . . 104
Donn, Book of Common Order 1940 Examined . . 152
Doughty, John Wesley, Preacher . . . 200
Driver, Semitic Writing . 12
Duthie, God in His World . 320
Easton, Early Christianity: The Purpose of Acts and Other Papers, ed. Grant . 194
Eby, The God in You. . 159
Edward Sydney Woods, ed. Stone . . . . 192
Edwards, John Wesley and the Eighteenth Century . 299
Essays Presented to Leo Baeck 8
Evangelism . . . 1
Evanston Speaks . . 108
Fairweather, Episcopacy Re-Asserted . . . 297
Faith and Order . . 1
Farmer, Revelation and Religion . . . 130
Ferré, Christian Faith and Higher Education . . 193
Fraigneux, Christianity is Revolutionary . . 332
French, Miss Brown's Hospital 42
Frost, Staying the Course . 150
Fuller, Mission and Achievement of Jesus . . 103
Gaebelein, Pattern of God's Truth. . . . 300
Garbett, World Problems of To-day . . . 202
Gloege, *Reich Gottes und Kirche* . . . 153
Glover, Tyndale Echoes . 150
,, Evangelical Nonconformists and Higher Criticism in the Nineteenth Century 256
Gogarten, Demythologizing and History . . . 265
Goodall, History of London Missionary Society, 1895–1945 . . . . 254
Gottwald, Studies in the Book of Lamentations . 230
Gray, Essentials for a Living Church . . . 77
Groves, Planting of Christianity in Africa . . . 268
Guy, Origin of the Gospel of Mark . . . . 2
Hallesby, Religious or Christian, tr. Carlsen . . 203
Halliday, Legend of the Rood 365
Hanson, Meaning of Unity . 162
Harlow, The Destroyer of Jesus 76
Harnack, *Das Wesen des Christentums* . . 100
Hart, Toward a Theology of Evangelism . . . 263
Hartill, War, Communism and the Christian Faith . 233

PAGE

Harton, Stars Appearing . 42
Héring, A Good and a Bad Government . . . 108
Herklots, Back to the Bible. 64
,, Looking at Evanston 108
Hesse, Science and the Human Imagination . . . 104
Hewett, An Unfettered Faith. 367
History of Christianity in Yorkshire, ed. Popham . 268
Hobhouse, Discourse on the Life to Come . . 202
Hodges, Pattern of Atonement 330
Hodkin, The Saving Name . 204
Hoyland, They Met By Night 12
Hughson, Lord, Hear My Prayer 152
Hunter, Interpreting Paul's Gospel . . . 33
Intergroup Relations . . 1
International Affairs . . 1
Interpretation . . . 354
In the Shadow of the H-Bomb 300
Jackman, The Numbered Days 152
,, But They Won't Lie Down . 300
Jenkins, Congregationalism 9
Jeremias, Eucharistic Words of Jesus . 46, 362
,, Parables of Jesus 46, 167
Jewett, Emil Brunner's Concept of Revelation . . 266
Jones, Growing Spiritually . 42
,, Rufus M. Jones . 352
Jung Codex . . . 296
Kemp, N. P. Williams. . 65
Kennedy, Who Speaks for God? . . . . 106
Kenwrick, The Religious Quest 231
Kissane, The Book of Psalms, vol. II . . . 149
Knight, Esther, Song of Songs, Lamentations . . 268
Knox, Chapters in a Life of Paul . . . 129
,, Early Church and the Coming Great Church 257
Laity, The . . . . 1
Langmead-Casserley, Graceful Reason . . . 294
Latourette, History of Christianity . . . 40
Laubach, Channels of Spiritual Power . . . 351
Lawson, Wesley's 'Notes on the N.T.' . . . 234
Leatham, The Church Defies the Dark Ages . . 300
Leslie, Jeremiah . . 147
Lewis, Approach to the N.T. . 106
Lichtigfeld, Jasper's Metaphysics . . . 202
Liers, An Otter's Story . 151
Lietzmann, *Messe und Herrenmahl* . . . . 31
Lloyd-Jones, From Fear to Faith: Studies in Book of Habakkuk . . . 107
Loane, Masters of the English Reformation. . . 106
MacEoin, Nothing is Quite Enough . . . 41

PAGE

McIntyre, St. Anselm and His Critics . . . 201
Mackay, God's Order . . 97
MacMillan, Heaven and You. 296
McNeill, History and Character of Calvinism . . 77
Maeder, Ways to Psychic Health . . . 299
Manson, Jesus and the Non-Jews . . . . 353
Marshall, Gospel Mystery of Sanctification . 108
,, Rivals of the Christian Faith . 233
Matthews, Mr. Pepys and Nonconformity . . 288
Maxwell, History of Worship in the Church of Scotland . 263
Mayhew, Men Seeking God . 233
Mellone, Leaders of Early Christian Thought . . 7
Metzger, Lexical Aids for Students of N.T. Greek . 333
Micklem, Ultimate Questions 321
Milburn, Early Christian Interpretations of History . 11
Morris, Wages of Sin . . 334
Morrison, Middle East Survey 108
Neil, Rediscovery of the Bible 127
Neill, The Christians' God . 151
New Testament Studies, ed. Black. . . . . 258
Nielsen, Oral Tradition: A Modern Problem in O.T. Introduction. . . 39
Northcott, Man, God, and Prayer . . 43
,, Evanston World Assembly . 108
Only Hope of the World . 107
Origen, Prayer and Exhortation to Martyrdom, ed. O'Meara . . . 332
Oulton and Chadwick, Alexandrian Christianity . 148
Parker, Portrait of Calvin . 152
Parker-Rhodes, Christianity and the Social Order . 234
Paterson, Book That Is Alive 235
Paul, The Lord Protector . 235
Peck, This Church of Christ . 297
Percy, Message and Mission of Jesus . . 68
,, From Concert of Europe to United Nations . 334
Phillips, Appointment with God 201
Picken, Truth—To Tell . 160
Pierce, Conscience in the N.T. 332
Pontifex, Belief in the Trinity 12
Preiss, Life in Christ, tr. Knight 106
Quin, At the Lord's Table . 171
Ranston, Holy Spirit of God in the N.T. . . . 43
Rattenbury, Evangelism and Pagan England . . 234
Reckitt, The World and the Faith . . . . 98
Reichelt, The Transformed Abbot . . . . 78
Reid, Man and Christ . 299
Religious of C.S.M.V., As in Adam 15

| | PAGE |
|---|---|
| Revised Standard Version of N.T. | 367 |
| Roberts, Jesus and the Kingdom of God | 225 |
| Robinson, William Roby | 266 |
| Rufinus, Commentary on the Apostles' Creed, tr. Kelly | 332 |
| Rupp, Prophetic Preaching | 299 |
| Russell, Human Society in Ethics and Politics | 11 |
| Sacramental Table, ed. Jeffrey | 202 |
| St. Bernard on Christian Year, ed. Religious of C.S.M.V. | 171 |
| St. Bonaventure, Mystic Vine, tr. Friar of the S.S.F. | 232 |
| Saint-Clair, The Heart Aflame | 267 |
| St. Gregory of Nyssa, The Lord's Prayer and The Beatitudes, tr. Graef | 40 |
| Sangster, Doctrinal Preaching | 11 |
| ,, The Pure in Heart | 105 |
| Sauer, From Eternity to Eternity | 235, 320 |
| School as a Christian Community, ed. Smith | 78 |
| Shergold, Devotional Commentary on Shorter Oxford Bible | 234 |
| Simpson, The Pastoral Epistles | 75 |
| Sinclair, A Personal Jesus | 127 |
| Smith, Theological Education | 235 |
| ,, The Birth of Modern Education: The Contribution of the Dissenting Academies | 267 |
| Snaith, Notes on Hebrew Text of 1 Kings xvii.-xix. and xxi.-xxii. | 106 |
| Social Questions | 1 |
| Srawley, The Liturgical Movement | 43 |
| Stauffer, Christ and the Cæsars | 226 |
| Studies in Christian Social Commitment, ed. Ferguson | 42 |
| Studies in the Gospels, ed. Nineham | 361 |
| Sweet, Methodism in American History | 11 |
| Taylor, Life and Ministry of Jesus | 66 |
| Tenney, The N.T.: A Historical and Analytic Survey | 170 |
| Theological Essays | 203 |
| These Words Shall Be In Thine Heart | 149 |
| Thomson, The Hope of the Gospel | 289 |
| Thornton, Confirmation | 39 |
| Torrey, The Chronicler's History of Israel | 168 |
| Trethowan, An Essay in Christian Philosophy | 76 |
| Turner, Pattern of Christian Truth | 161 |
| Vernon, Where Grave Thy Victory | 365 |
| Wadsworth, Yorkshire United Independent College | 267 |
| Wand, Life of Jesus Christ | 204 |
| Ward, The Byzantine Church | 169 |
| Warren, The Gospel of Victory | 268 |
| White, Christian Life and the Unconscious | 231 |
| William of Saint Thierry, On Contemplating God, tr. Webb and Walker | 232 |
| Winslow, Eyelids of the Dawn | 95 |
| Wood, Faith of Bible in World To-day | 151 |
| Word of God in Life of Man | 107, 115 |
| Wordsworth, Pain and Other Problems | 150 |
| Wyon, The Three Windows | 41 |
| Young, Introduction to the O.T. | 78 |
| ,, Studies in Isaiah | 199 |


## GREEK WORDS


| | PAGE |
|---|---|
| ἀγαπάω | 319 |
| ἀγάπη and ἔρως | 3 |
| ἀναλαμβάνεσθαι | 241 |
| ἀνάληψις | 241 |
| ἀνάμνησις | 49 |
| ἄνεμος | 32 |
| ἀντλήσατε νῦν | 177 |
| ἄψυχος | 274 |
| ἐξεπλήσσοντο | 254 |
| καθεύδω | 61, 125, 215 |
| ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ | 254, 350 |
| παράκλητος | 14 |
| πνεῦμα | 32 |
| πρωτότοκος ἐγὼ ἢ σύ | 62, 124, 318 |
| πρωτότοκος πάσης κτίσεως | 61, 124, 318 |
| σάρξ and σῶμα | 49 |
| ψυχή | 274 |
| ὡς ἐξουσίαν ἔχων | 254, 350 |


## TEXTS


| | PAGE |
|---|---|
| Gn viii. 22 | 345 |
| ix. 13 | 345 |
| xii. 8 | 121 |
| xvi. 12 | 92 |
| xxxii. 24 | 89 |
| xlix. 12 | 92 |
| Ex iii. 1–12 | 382 |
| v. 7 | 86 |
| xii. 6 | 92 |
| xxi. 24 | 114 |
| Jg v. 18 | 93 |
| 1 S i. 1 | 273 |
| 2 S xv. 21 | 25 |
| 1 K ix. 13 | 32 |
| 2 K iv. 34 | 346 |
| Neh x. 31 | 93 |
| Job xxxix. 1–9 | 92 |
| Ps xxvii. 13 | 93 |
| li. 12 f. | 57 |
| cvi. 48 | 373 |
| Pr iii. 6 | 339 |
| xiv. 12 | 50 |
| Ec i. 16 | 125 |
| Is ix. 6 | 83 |
| xxvi. 3 | 142 |
| xxxv. 7 | 85 |
| xliii. 1 | 247 |
| li. 1 | 23 |
| Ezk xvi. 36 | 273 |
| Dn vii. 9 | 85 |
| Hos ii. 21–22 | 346 |
| Am viii. 11 | 141 |
| Hab ii. 20 | 22 |
| Zech x. 11a | 177, 272 |
| Mt ii. 27 | 70 |
| iv. 4 | 141 |
| v. 12 | 249 |
| v. 39 | 114 |
| vi. 5 | 217 |
| viii. 7 | 115 |
| viii. 26 | 117 |
| viii. 28–34 | 79 |
| ix. 4, 5 | 20 |
| xi. 29 | 372 |
| xvii. 1–8 | 309 |
| xxii. 1–14 | 61 |
| xxii. 37 | 375 |
| xxiv. 42 | 82 |
| xxvii. 42 | 184 |
| Mk i. 17 | 285 |
| i. 24, 34 | 178 |
| i. 44 | 178 |
| iii. 11 | 178 |
| v. 1–20 | 79 |
| v. 39 | 61, 125, 215 |
| v. 43 | 178 |
| vii. 36 | 178 |
| vii. 37 | 352 |
| viii. 18 | 308 |
| viii. 26 | 178 |
| viii. 27 ff. | 180 |
| ix. 2 ff. | 180 |
| xi. 12–14, 20–21 | 55 |
| Lk i. 1 | 350 |
| Lk i. 4 | 120 |
| ii. 46 | 87 |
| iv. 1–15 | 283 |
| vii. 42, 47 | 319 |
| viii. 26–39 | 79 |
| ix. 46 | 96 |
| ix. 46–48 | 91 |
| x. 33 | 312 |
| x. 41 f. | 144 |
| xii. 49 | 340 |
| xvi. 1–9 | 31, 335, 371 |
| xvi. 3 | 378 |
| xvi. 19–31 | 215, 350 |
| xviii. 1 | 118 |
| xxii. 19 | 49 |
| xxiv. 15 | 52 |
| Jn i. 14 | 83 |
| iii. 8 | 32 |
| iii. 16 | 246 |
| viii. 3–8 | 353 |
| xi. 16 | 25 |
| xii. 21 | 51 |
| xii. 24 f. | 185 |
| xiv. 11 | 80 |
| xv. 16 | 216 |
| xvi. 16 | 218 |
| xvii. 3 | 314 |
| xviii. 38 | 373 |
| xx. 19 | 342 |
| xxi. 21 | 183 |
| Ac ii. 15 | 245 |
| iv. 13 | 19 |
| Ac ix. 15 | 221 |
| xi. 26 | 51 |
| Ro iii. 28 | 368 |
| v. 5 | 246 |
| viii. 18 | 280 |
| viii. 21 | 145 |
| xiii. 8 | 188 |
| 1 Co x. 4 | 310 |
| 2 Co i. 20 | 373 |
| iii. 15 | 139 |
| v. 17 | 343 |
| vi. 9 | 282 |
| xiii. 14 | 246 |
| Eph i. 19 f. | 187 |
| iii. 8 | 308 |
| iii. 17–19 | 220 |
| iii. 19 | 308 |
| iv. 23 | 377 |
| vi. 13 | 278 |
| Ph ii. 8 | 83 |
| iv. 8 | 140 |
| Col i. 15 | 61, 124, 318, 319 |
| 1 Th v. 17 | 278 |
| 2 Ti iv. 7 | 346 |
| He x. 20 | 243 |
| xii. 11 | 217 |
| xiii. 13 | 63 |
| Ja i. 21 | 273 |
| ii. 24 | 368 |
| 1 P ii. 21 | 242 |
| 2 P i. 15 | 20 |
| 1 Jn i. 8, 9 | 243 |

the bad deeds are equal and the next thing he is going to do will determine the issue. This is δικαιοσύνη ἐξ ἔργων νόμόν.

Paul himself took this way until the hour of the Damascus road. Till then, touching the righteousness which is in the law, he was blameless (Ph 3[6]). But since that hour, in which the accursed one appeared to him as the κοσμοκράτωρ, since he learned that his zeal for the law had driven him to the heaviest sin, to be a persecutor of the Messiah, and since he understood that Christ was cursed vicariously as the servant of God ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν—since then Paul knew that there was no righteousness through the fulfilment of the law: 'By the deeds of the law there shall no flesh be justified' (Ro 3[20]). The acknowledgment of the terribleness of sin puts an end to every attempt to save oneself.

To the doctrine that the fulfilment of the law is the way to justification Paul opposes a twofold basic conviction. *The path to justification* is not ἐξ ἔργων but ἐκ πίστεως; ὁ δίκαιος ἐκ πίστεως ζήσεται (Hab 2[4], Ro 1[17]). Formerly Paul had read ὁ δίκαιος—ἐκ πίστεως ζήσεται, thus connecting the prepositional phrase ἐκ πίστεως with the verb ζήσεται. The just shall obtain life as the reward of his faith. Now he reads ὁ δίκαιος ἐκ πίστεως—ζήσεται; thus connecting ἐκ πίστεως with the subject. He who is just by faith shall live. Only the man whom God justifies for the sake of his faith in Christ shall live. Faith takes the place of deeds. But does not that mean that faith itself is an achievement for the sake of which God justifies? Yes, it is an achievement for the sake of which God justifies, but not man's own achievement; it is the achievement of Christ for man on the Cross. Faith is nothing else than the *organon lepticon* which seizes the redemptive work of Jesus with both hands and presents it to God and says: 'I believe that Christ gave Himself for me' (Gal 2[20]). This is the first basic sentence of Paul: not the deeds of the law but the faith in Him who died for our sins is the way to justification. *Sola fide* we are justified.

The second basic conviction of the Pauline doctrine of justification *concerns the action of God.* That God accepts the faith and justifies him who believes in Christ for the sake of his faith is δωρεά (Ro 5[17] δωρεὰ τῆς δικαιοσύνης), is χάρις (Ro 4[4] κατὰ χάριν), it is pure grace. For it is nothing of our own that we can bring before God. We are sinners. It is the ungodly whom He justifies, and this righteousness is an ἐκ θεοῦ δικαιοσύνη (Ph 3[9]) coming from God, given by Him *sola gratia.* Thus the *sola fide* describes man's way to get righteousness, the *sola gratia* describes God's action when attributing righteousness.

In Ro 4[6-8] Paul has summed up quite simply the meaning of justification by faith and by grace. 'Even as David describes the blessedness of the man unto whom God imputeth (λογίζεται, *i.e. sola gratia*) righteousness without works (χωρὶς ἔργων, *i.e. sola fide*), saying: "Blessed is the man to whom the Lord will not impute sin" (Ps 32[1.2]).' This justification *sola fide/sola gratia* is nothing else than the *forgiveness of sin.* It is an eschatological event, it is the anticipation of acquittal in the last judgment.

### III. The Origin of the Pauline Doctrine of Justification

Has this doctrine of justification an older root? Is it to be found earlier than Paul? We must distinguish two questions: (*a*) the matter of the teaching; (*b*) the language used.

Concerning the origin of the matter itself the answer is simple. Nowhere is the connexion between Paul and Jesus so clear as here. The Pauline doctrine of justification has its origin in the conflict with Judaism, *i.e.* with the attempt to save oneself. The same conflict appears in the conflict of Jesus with the Pharisees in regard to their religious self-righteousness. Both Jesus and Paul are sure that nobody is so far from God as the self-righteous person. The Pauline doctrine of justification is the development of the preaching of salvation by our Lord: 'Blessed are the poor' (Mt 5[3]); 'I am not come to call the righteous, but sinners' (Mt 9[13]); it is also the central message of His parables. This is the character of God. He is the God of the poor and needy, of the despairing and them who have no merit. Both Jesus and Paul proclaim God's great gift. Jesus says: 'The beggars before God are blessed'; Paul says: 'The ungodly ones are justified.' It is the same message, only the terms are changed.

Regarding the origin of the language, Lk 18[14] is to be consulted: 'This man went down to his house justified rather than the other.' Has Luke here made use of the Pauline terminology? This was formerly my view. But against this hypothesis is the semitizing construction δεδικαιωμένος παρ' ἐκεῖνον where (1) the passive is used as a circumlocution for the Divine name; (2) and the παρά is the rendering of an Aramaic exclusive 'min.' 'God has justified him, and not the other.' These Semitisms exclude the possibility that Lk 18[14] is a Paulinizing formulation, since it is impossible that Luke should have altered a thesis of Paul formulated in fluent Greek to a bad semitizing Greek. Rather Lk 18[14] has the priority. Jesus was the first to designate the acceptance of the sinner by God as δικαιοῦσθαι, *i.e.* as an anticipated eschatological acquittal. Paul's doctrine of justification is, then, in matter and in

language simply a development of our Lord's own preaching.

### IV. The Twofold Justification

One point remains to be cleared up, the twofold justification. Usually Paul is speaking of the justification in the present or in the past tense—'Being justified by faith' (Ro $5^1$), 'A man is justified' (Gal $2^{16}$), but in a number of places the justification is spoken of as a future event. 'They shall be justified' (Ro $2^{13}$); 'we seek to be justified' (Gal $2^{17}$); 'we wait for the hope of righteousness by faith' (Gal $5^5$). Here justification is an event in the future. Is this then a contradiction? No, for we meet this same twofold emphasis everywhere in the Pauline letters. All the great gifts of God are present possessions and objects of hope. This means that justification by baptism does not exempt one from the last judgment. It imposes an obligation. It is no dead possession (*toter Besitz*), it is the beginning of a movement towards the *Telos*. All gifts from Christ can be spoiled. The justified one still stands in the fear of God. Justification is in the tension between possession and hope. The Christian is looking forward to justification in the last judgment.

So we have a twofold justification and there is a difference between them: the one (at baptism) is a justification by faith; the other (at the last judgment) is a justification by faith which worketh by love, *i.e. aus gelebtem Glauben*, by faith realized in life by love.

## B: James

We now turn to the doctrine of justification in the Letter of James. We refer again to our basic texts. In opposition to Paul's saying 'that a man is justified by faith without the deeds of the law,' James teaches 'that by works a man is justified and not by faith only.' How is this contradiction to be explained? It is vitally necessary to make clear that (1) James uses a language differing from that of Paul, and (2) that James' field of battle is different.

### I. The Different Language

James has a terminology which differs totally from that of Paul. In the section Ja $2^{14-26}$ three words are used which have a different meaning for James and for Paul. Firstly, the word *πίστις*. James $2^{19}$: 'Thou believest that there is one God; thou doest well; the devils also believe, and tremble (whenever the *εἷς θεός* is used as an exorcist formula). Faith is here the intellectual acceptance of monotheism; James uses the popular intellectual interpretation of faith 'there is a higher being.' This conception of *πίστις* is in accordance with the rabbinic conception of *'āmūna* which means the assertion of the monotheism. Along with this conception of faith we must read the section Ja $2^{14-26}$: 'What doth it profit, my brethren, though a man say he hath faith, and have not works? can that faith save him?' (*v.* 14). Surely not! We note the difference: *πίστις* with Paul means the faith of salvation, the confidence that Christ died for my sins and that God has raised Him for my justification. *πίστις* with James means—to admit the existence of God. In parenthesis we may add: James in his letter repeatedly uses *πίστις* in a higher sense (the faith in Christ, the assurance that God hears the prayer), in our section he uses *ad hoc* a popular conception of faith, to give more pointedness to his argument.

Secondly: the word *ἔργα*, too, has a meaning in Ja $2^{14-26}$ different from the Pauline usage. What does James mean by *τὰ ἔργα*? The whole Epistle gives the answer. The deeds of which James is speaking are the fulfilment of the 'royal law' (the law of our king) ($2^8$), of the 'perfect law of liberty' ($1^{25}$)—'Thou shalt love thy neighbour as thyself.' In connexion with this conception of *ἔργα* we must read again Ja $2^{14}$: 'What doth it profit, my brethren, though a man say he has faith (I believe in a higher being) and have no love? Can that kind of faith save him? (*v.* 15). If a brother or sister has neither clothing nor food (*v.* 16) and one of you say unto them "God bless you," "Keep yourself warm," "Eat your fill," but you do not provide them with food and clothing, what doth it profit?'—Nothing! Such pious phrases are absolutely without value. *Ἔργα* with Paul means the keeping of the Commandments of the law, such as circumcision, prescriptions of purity and of food, meritorious fulfilment of the Tora. *Ἔργα* with James means Christian love. Romans $3^{28}$ (justification by faith without the deeds of the law) is speaking of Christian faith and Jewish deeds. James $2^{24}$ (justification by works and not by faith only) is speaking of Jewish faith and Christian deeds.

Thirdly, the word *δικαιοῦσθαι* is also used in a different way by Paul and James. Grammar distinguishes between analytical and synthetical propositions. James $2^{21}$: 'Was not Abraham our father justified by works . . .?' James $2^{25}$: 'Was not Rahab the harlot justified by works . . .?' uses, like Judaism, the verb *δικαιοῦσθαι* in the analytical sense. God recognizes the fact of the existing righteousness. When Paul says 'God justifieth the ungodly' (Ro $4^5$) he uses the verb *δικαιοῦσθαι* in the synthetical sense. God adds something, He gives righteous-

ness to the ungodly. To put it otherwise, we remember that there is a twofold justification in the Pauline teaching, one at baptism and one at the last judgment. Paul, when speaking of the justification, nearly always has in mind justification at baptism where the ungodly is declared by God to be righteous. James, when speaking of the justification, has in mind the last judgment (cf. $2^{14}$, can faith save [σώζεσθαι] him ?). God asks the disciples of Christ if their faith works by love.

Formally Ro $3^{28}$ (justification by faith without the deeds of the law) and Ja $2^{24}$ (justification by works and not by faith only) are sharply opposed theses. In reality the differences are modified if we take account of the different applications of the terms. I do not say that the differences disappear completely. Paul would agree with the sentence that faith without deeds is dead (Ja $2^{17}$) but not with the sentence that faith works with the works (Ja $2^{22}$). But the differences lose their sharpness.

This is all the clearer if we consider the second fact—the difference of the zone of conflict which they are occupying. This is of basic importance for understanding the difference between Paul and James.

### II. The Different Concern

We have already made clear to ourselves that Paul is fighting against Jewish confidence in meritorious works, against the effort to save oneself, against the under-estimating of sin, against the over-estimating of man's power, against the self-righteousness of the pious man who has too good an opinion of himself. To all this he is opposing his *sola fide, sola gratia*. So did our Lord (Mt $5^{3}$: 'Blessed are the poor,' Lk $18^{14}$: 'This man went down to his house justified rather than the other').

James has a quite different position. He is fighting against a dead orthodoxy, against a self-satisfied attitude towards grace, against an un-Christian Quietism, against a Christianity which is inwardly dying, against feigned confessors, *i.e.* against symptoms by which especially congregations of the Pauline type have been devastated at all times. His concern is that the faith in God's grace should not be vitiated by incapacity to love. He wishes to rouse the congregation by impressing on their minds that faith without practical Christianity is dead. Religion without effect on life is a lie. Similar was the teaching of Jesus (Mt $7^{21}$: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven'; $7^{24ff.}$: 'Whosoever heareth these sayings of mine and doeth them' has founded his house on a rock).

So James ch. 2 has its full right to stand by the side of Paul. For James also, like Paul, is repeating what Jesus said. Paul repeats Mt $5^{3}$, James repeats Mt $7^{21ff.}$. We may stress this observation—that Paul is representing the beginning, whereas James is representing the end of the Sermon on the Mount. For this may well help us to formulate their position more precisely. Instead of saying James has his full right to stand by the side of Paul (as if they were on the same level representing only alternatives), we ought to say, James has his full right to stand after Paul. His message can be understood only after Paul has been understood.

# Contributions and Comments

## The Parable of the Unjust Steward (Luke xvi. 1–9)

### Notes on the Interpretation Suggested by the Reverend R. G. Lunt

1. I QUESTION whether we are justified in disregarding *v.* 1, which explicitly says that the Parable was addressed to the disciples (cf. Lk $15^{3.11}$, which shows that Luke certainly was less explicit when he wished). J. M. Creed in his Commentary appears to think that there is a break after *v.* 9. *Verses* 10–12 are fragments about money and stewardship; *vv.* 14–18 are again fragments concerned with the Pharisees, and with the new dispensation brought in by Christ. The link thought is presumably the word 'mammon' (*vv.* 9.11.13). In view then of the fragmentary character of *vv.* 10–18, it does not seem that the mention of the Pharisees in *v.* 14 can be used as an argument to suggest that *v.* 1 means a wider public than it says.

2. Much hinges on the meaning of *v.* 9. It evidently belongs to the Parable (it refers back to *v.* 4), and is difficult enough not to have been 'invented.' I regard it as our Lord's own comment on the Parable. The reference must be to unrighteous wealth, as in *vv.* 11 and 13. The phrase ἐκ τοῦ μαμωνᾶ must mean 'out of, *i.e.* as a result of, by means of, unrighteous wealth.'

3. If we accept *v.* 9 as our Lord's comment on the Parable, the meaning is, I believe, 'Give alms' (thus Gore in the *New Commentary*) though I would not put it with such dry formalism. Mammon is unrighteous because 'it is harder for a rich man to enter the kingdom of heaven than for a camel to go through the needle's eye.' We must, if necessary, sell all that we have and give to the poor—for their sake sometimes as well as for our own. It may seem a bad investment to feed the hungry and clothe the needy at our own expense. But if we do so, in true love of them and really for their sake, we shall be received into the everlasting habitations by the Lord, who will say 'Inasmuch as ye did it unto one of these my brethren, ye did it unto me.'

The ironical 'canniness' of *v.* 9 seems to be paralleled in Mt $5^{25}$ and $6^{2-4}$. Is it a coincidence that 'ye cannot serve God and mammon' in Mt $6^{24}$ follows closely on 'Lay not up for yourselves treasures upon earth . . .' (Mt $6^{19.20}$)?

4. I see no reason to look for a single theme connecting Lk 15–17. Chapter 15 is clearly concerned with forgiveness of the sinner, ch. 16 with the need to live with one eye on the next world (Dives and Lazarus fits well with this), and ch. 17 with a variety of themes before judgment enters at *v.* 20.

F. J. Williams.

*King Edward's School,*
*Birmingham*

## Pentecost Converts

Perhaps I belabour a point needlessly, but when Professor Oulton says in his article in The Expository Times, lxvi. [May 1955] 239, that the Pentecost converts 'were of the same race as the apostles and other original disciples' it appears to me that he could be very much in error. Acts 2 does tell us that the people to whom Peter spoke so convincingly were Jews, and we know that they had much in common with Peter and the other disciples as a result of their religious persuasion. But Acts does not tell us that they were all of the same race. We might be safe in assuming that all of the 'Jews' from the various nations mentioned here were descendants of the original Hebrew (Semitic) stock. We cannot be at all certain, however, about the Roman proselytes. They may have been Semites too, but it is no harder to suppose that they were not. And if they were not, then Professor Oulton's statement will not stand.

But if Professor Oulton is wrong here, does that destroy the entire argument at this point in his splendid article? Not at all, in my judgment. As noted above, all of these converts were Jews; that was their religion; as Jews they had taken an important step in the direction of becoming God's children. The Pentecost experience brought them fully within the fold. And this was done in spite of race or blood. Most of them may have been Hebrews, granted; but some of them were probably Latin, or Greek. On that momentous day all considerations of race and nationality were overcome; the religious factor was all-important.

That the religious factor was able to conquer in this manner was of fundamental significance in the history of the Early Church. It is equally significant to-day.

Professor Oulton's reference to the Samaritans, who, as he put it, belonged to a race 'regarded as schismatical and heretical,' makes it seem as though he is confusing 'race' with 'religion.' If this is the case then, of course, his error is linguistic rather than theological.

Gene Lund

*Elbow Lake,*
*Minn., U.S.A.*

# In the Study

### Virginibus Puerisque

#### Back to School

By the Reverend John R. Gray, B.D., Th.M., Glasgow

'Learn of me.'—Mt $11^{29}$.

Soon you'll be going back to school, girls and boys, and it is not much fun to think that the holidays are past for another year. You are apt to look enviously at those who left school at the end of the Summer Term. They have either started working, doing something new and interesting, or they are having extra holidays before going to College or University. They're lucky, aren't they? Still, if you work hard, your turn will come too, and you will soon have left your school-days behind you.

But, do you know, there are some folks who go to school all their lives, even when they're quite old—thirty and forty and fifty and sixty years old? You might think that they must be very stupid to have to go to school all their lives. They're not. They're very, very clever. Have you guessed who they are? They are your teachers back for the nth time to school with you

and with no hope of leaving it till they are ready to retire. If you feel fed up on the first day of term, think what it must be like for them!

Of course we, none of us, stop learning. Although we leave school, it is just to become students or apprentices, or to learn some job somewhere. Even after we have become masters of our job, or qualified in our professions, we'll have to go on learning right to the end. That's the way life is. Fortunately, there are lots of helpful people willing to give us the benefit of their experience.

Life itself is in some ways just like a big school. There are some pretty hard tests in it for us and some difficult lessons for us to learn. But God hasn't left us to face it alone. The Lord Jesus Christ came and lived our life, faced our temptations and sorrows and died our death, and He is willing to help us. That is what He meant when once He said 'Learn of me.' If we do, I don't think we'll fail in the School of Life.

---

## The Right Time

By H. F. Mathews, M.A., B.D., Alsager, Cheshire

'Pilate saith unto him, What is truth?'—Jn $18^{38}$

Why is it that small boys in the street always ask, 'Can you tell me the right time, mister?' Even if they remember to add 'Please' they seldom omit to ask for 'the *right* time.' I cannot believe that grown-ups are in the habit of telling them the wrong time. Perhaps, like Jehoshaphat in the story of Ahab's prophets in 1 K 22, they suspect the glibness with which the answer comes and think that a Micaiah might give them a different reply which would enable them to stay out for another half-hour's play.

What is the right time, anyway? If we turn on the wireless we can hear the Greenwich time-signal. But that may not be the right time where we live, for every fifteen degrees of longitude we move from Greenwich alters the clock a whole hour. Eleven o'clock at Greenwich is twenty-to at Greenock. It is all very difficult.

When a four-year-old was learning to tell the time in our house he had a cardboard clock with hands which could move. Very proudly he would set them by the clock in the sitting-room and come and ask what time it was. When he was told that it was ten to three, it remained ten to three for him for the rest of the day. No one could persuade him that, on a real clock, time moved on.

We simply cannot make our own rules as he made his own time. We must know what really is right. There must be a standard above us. In the grim days when Israel was settling down in the Promised Land many people did things we now know to be wrong, as the stories of Gideon and Samson and Jephthah show us. The wise anonymous editor of the Book of Judges realized that as he told his story, and there comes in his book a melancholy refrain: 'In those days there was no king in Israel: every man did that which was right in his own eyes.' He thought that a really good king would put the whole nation right. But hundreds of years of history proved that no king ever succeeded.

It was not until Jesus came that men were able to see a perfect life. His life was the pattern and guide for us all. When we want to know what is right, we look to Him—and no business of longitude alters the truth as we see it in Him. Our text reminds us how Pilate with a sneer asked the question every one worth his salt asks sooner or later, 'Where can man look for a final standard of right?' If only Pilate had known, God's answer to that question stood facing him across the judgment-pavement. God spoke the answer in the life of Jesus.

One of the most accurate clocks in the world is the one which sounds the time on the great bell we call Big Ben. (That is the name of the bell, not the clock, though we often use the one for the other.) Its minute hand is seventeen feet long. But even that clock varies a little. So there is a scale pan rather crudely tied somewhere in the works, and if the clock is gaining slightly, the engineer drops a halfpenny or a penny in the pan to slow it up a bit.

It is the little things which show the people who are really living in time with Jesus Christ. We can tell a lot about a boy's character by what he does when the bus-conductor misses his seat when collecting the fares, or by his reply when he is asked at school whether he has had any help with his homework. Those who have found the answer to Pilate's question in the life of Jesus have no doubt about the right thing to do in such circumstances.

---

## The Christian Year

Seventeenth Sunday after Trinity

### Amen

By Prebendary R. Wragge Morley, M.A.

'Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen.'—Ps $106^{48}$.

'All the promises of God find their Yes in him. That is why we utter the Amen through him, to the glory of God.'—2 Co $1^{20}$ (R.S.V.).

Words are funny things; they improve and deteriorate, they wax and wane in popularity. But

sometimes through much use they lose for us their deep significance. One of these is Amen. It is worth considering, for too frequently it becomes a mere tag, a suitable and formal ending to a prayer.

1. *Amen.* It is a Hebrew word that has become universal. Arabic, Greek, Latin, and our own English tongue have adopted it for their own. True, it is translated in the Gospels, where we find so often Christ's 'Verily, verily,' 'Amen, amen.' It means, as we all know, 'That is so,' 'So be it.' We use it to adopt for our own what has just been said. God Himself is called the God of the Amen, that is, the God of faithfulness and truth, the One on whom we can rely. And John, who gives us so many of Christ's verilies, calls Jesus the Amen, the faithful and true witness. If you remember those fascinating broadcasts of Sir Walford Davies you will remember how he said, 'The Amen cannot be too good. It is an opportunity to embody the great Christian affirmations. In singing Amen it is well to pretend you may never sing another, so put everything into it.' And they did in the early days. Jerome tells us the Amen of the congregation used to 'come up like thunder.' When it comes through like that, it stirs us, as Stevenson says he was moved when he heard the final Amen as he was passing a wayside church, and it made him sigh as an exile sighs for home. It spoke to his soul with the eternal assurance it always needs.

For it is affirmation we want, positive, flaming faith. 'Men want to feel not that this *may* be so, but that this *is* so.' What made *Sartor Resartus*, with all its hard reading and strange language, a power was just this description of his passing from the spirit of negation to that of affirmation, from 'The Everlasting No,' through 'The Centre of Indifference' to 'The Everlasting Yea.' 'That He lives and loves in thee—this fell mysteriously over my soul.'

Never have we needed this more than to-day—to put over against our fears a mighty faith in the eternal God. Strangely we think we can master life by saying No. Ten years ago Aldous Huxley advocated it in his *Perennial Philosophy*. And, indeed, the mystics have this note, for there are times when our only wisdom is to say No. But we must say it to a bit of life and to life as a whole, and never to God. People are not moved to great issues by shouting 'Don't, don't; no, no!' Christ came with blazing conviction to give us life not circumscribed but to the full. He took the old promises of God and He confirmed them, made us believe them, till they became not credible but sure.

2. *He is the Amen.* 'All the promises of God in him are yea.' Not that He will come and in one act destroy the evil of the world—that can only be done with our co-operation. Nor that He will give us immunity from trouble or misfortune, or give us material things merely to make us happy. His chief concern is not our comfort but our character. We are to be good for the sake of goodness, because we love it. There is no other lasting way into liberty and happiness.

He is God's affirmation of Himself. We see Jesus and cry, 'God Thou art love, I build my faith on that.' For God, who said in the beginning, let 'the light shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' Now we are sure of God and that His gracious promises are true. His forgiveness, His presence, His power, the hope of glory are all ours. 'All things are yours; . . . and ye are Christ's; and Christ is God's.' And we are sure, too, that life has meaning and significance. There is an end—glorious and certain; and there is a way—clear and compelling—'I am the way: Follow me.'

He answers, too, our other great question, Do we live on?—not in mere words, but in glorious deed. And in doing it He enriches it and makes it vivid and attractive. It is 'the last of life for which the first was made.' It is growth and service, with a new touch of friendliness, for He is there. 'I go to prepare a place for you. . . . If it were not so, I would have told you.'

He is the Amen—the final affirmation. But now we must turn back to our other text, for we have our part to play. 'Let all the people say, Amen.'

3. *Our Amen.* 'Look at this child,' Jesus said once, 'and see how frankly he trusts an unknown stranger like Myself; that is the way God ought to be trusted. Children like this always see His face.' 'They who trust Him wholly find Him wholly true.' Life is different when we are certain of the certain things.

But the assent must be real and personal. God cannot give us what we won't appropriate. That is why in the Sacrament, in the Prayer of Consecration, when the celebrant, repeating the words of institution, says, 'Take, eat: this is my body,' and again, 'Drink ye all of this,' in mediæval times the congregation responded eagerly and as convinced folk, 'Amen.'

For the response must be not only personal but eager and unhesitating too. We must pass over from the defeatist 'No' to the everlasting 'Yes.' We must confide in His promises and accept His will. For accepting His promises and doing His will go together.

Perhaps it is this that holds us back. We want

His gifts, but we want to manage our own affairs. We find it hard to say our eager Amen on these terms. Turn back to the scene in *Macbeth*, you will remember it. Macbeth has just murdered Duncan, and as he slips away, the two grooms half woke and one said 'God bless us,' and the other replied 'Amen,' and so to sleep again. But Macbeth is staggered by his inward experience,

> Listening their fear, I could not say 'Amen,'
> When they did say 'God bless us!'

His wife tells him not to mind that, 'Consider it not so deeply.' But he will not be put off so lightly, and goes on:

> But wherefore could not I pronounce 'Amen'?
> I had most need of blessing, and 'Amen'
> Stuck in my throat.

And it sticks in ours, too, if we will not walk His way, but choose our own.

It is a big thing to say Amen to God's truth. It involves living His life. 'It is of no avail to call thyself His child if thou dost not behave as His child.' Our Father loves us too dearly to let us fool ourselves with any mere pretence. Jesus didn't die on the Cross merely to let us off that we might go on doing as we like. Our Amen means that we accept life from His hands, on His terms, willingly. For our Amen is not only our acceptance but our ready assent to His way and will. It is not a fitting conclusion to a service but the start of a new endeavour—the desire to be 'to Eternal God what a man's hand is to a man'—an instrument for the accomplishment of His purposes.

'Let all the people say, Amen,' and because He makes all the promises of God sure, do it purposefully and from the heart to the glory of God. As the last verse of that grand mediæval hymn puts it in a word that challenges us.

> Praise to the Lord! O let all that is in me adore Him!
> All that hath life and breath, come now with praises before Him.
> Let the Amen
> Sound from His people again;
> Gladly for aye we adore Him.

---

EIGHTEENTH SUNDAY AFTER TRINITY

## The First and Great Commandment

BY THE REVEREND GEORGE W. H. LOUDON, B.D., S.T.M., UDDINGSTON

'Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.'—Mt $22^{37}$.

This is, indeed, the First and Great Commandment; but these words are scarcely its beginning. For that we must look farther back—back to that preface to the Commandment that is not mentioned here, although it does find a place in St. Mark's account of the same happening. 'Hear, O Israel; The Lord our God is one Lord; And thou shalt love. . . .' Without that, the Commandment cannot stand. For you cannot love the Lord with all your heart and soul and mind unless He is, in very truth, the one and only God.

1. There is nothing really surprising in that last statement. It belongs to that class of remark which as soon as it is made is apt to produce the reply, 'But, of course, that is obvious, isn't it?' And it *is* obvious, as soon as you even begin to think about it. For you cannot build up a concentration of love (if one may put it so) in the way that the repeated 'all' of the text demands and at the same time expect to be able to scatter that love upon a multiplicity of objects. It would be as reasonable to gather the sun's rays in a burning glass and expect to be able to focus them on several points at once. You can kindle only one fire at a time.

But obvious or not, the statement does need emphasising, at least in these present days. For it helps to identify and pinpoint what is, for many to-day, the chief obstacle to obedience. It is true, of course, that a full and perfect obedience to the Commandment is not possible on earth for us sinful men. But for many—and I would risk saying, for the majority of us—our obedience falls short of what it well might be by reason of this obstacle alone. There are still 'gods many and lords many' although we do not call them by these names; and the pure intensity of our love is lessened and dulled as we seek to give to several what belongs only to the One.

Think of the well-known illustration of the Communist. He does love the lord *his* god with all his heart and soul and mind—even if the official theory of his creed obliges him to describe these faculties in terms exclusively physical, and to reject the idea of God as a bourgeois invention. And the concentration of mind and purpose to a single cause which he displays provides a vivid and often enough embarrassing contrast with the activities of the average Christian. For of how many Christians could it be said that they join the Trades Union, or Social Club, or W.R.I. for God's sake rather than for their own?

The comparison is perhaps not an altogether fair one; but it may serve to make clear how many ways there are of dissipating our devotion. And it may help to remind us that the more active we are in the society about us, the more of a hindrance this obstacle to obedience is likely to

be. It is the man most ready to give himself—in time, in substance, in effort—who has most need to beware.

2. All that has to be said and recognized before we can go on to think about the Commandment itself. But when we do go on, we find ourselves almost immediately confronted with an obstacle of another kind. 'Thou *shalt* love the Lord thy God. . . .' Can you say 'Thou shalt' about love? The objection is a familiar one; but do we always realize that it is an entirely modern one? It never seems to have occurred to Jesus, when He quoted from Dt $6^{4.5}$, that He was asking a psychological impossibility—which is what the objection amounts to. For that matter, it never seems to have occurred to the lawyer who was questioning Jesus. It seems clear, doesn't it, that these two must have in some measure shared an idea of the meaning of love which differed a good deal from the meaning many people attach to it to-day? For each of them, 'loving God' was a *way of living*; and for One of them, that way of living was—Himself. It is that life which shows us what love, by definition, truly is; and only as we start from the definition of love shall we be able to obey the Commandment to love.

What it amounts to is this. Since Christ has set the seal of His endorsement on this command as being the first and supreme duty of men, and since we hold Him to be perfect Man, we must look to His life to interpret what the Commandment asks of us. And when we do that, we may notice two things.

First—*the life of Jesus, along all its length and to all its depth, was a response to God.* Every motorist knows what a joy it is to have a car in such perfect mechanical order that it responds at once and always to the first touch on the starter. Such perfection in the world of mechanics is a reflection of what, in the world of spirit, the life of Jesus continually was—and of what our lives must approach to if we are to obey this Commandment. Every one who has ever watched a sheep-dog trial must have marvelled at the response which a well-trained dog makes to his master's signal or command. And such perfection, likewise, is no more than a reflection—a very pale reflection—of the unfailing response of Jesus to His Father in heaven, and of what *our* response to Him should be if we really were obedient to His Commandment. And don't these two—very necessarily imperfect—comparisons suggest that to make our obedience at all possible, there must be something that corresponds to the tuning of the engine, and something that corresponds to the training of the dog?

Tuning and training—how many of us can truthfully say that there is something in our lives that corresponds to each of these? Take tuning for example. The late Principal Cairns once said something to the effect that if he could have his life to live over again he would make more time for prayer in it. Is there any of us who could not say the same? And yet prayer by itself is not enough; for what is needed is that even when we are *not* praying our minds and spirits should still retain the attitude and expectancy of prayer. And only training can do that for us—the training that rests itself upon the grace of God.

3. The second thing we are to notice in the life of Jesus, considered as the supreme interpretation of the Great Commandment, is that *it was, alike in its length and depth, a conscious relationship to God.* And the word in that sentence that I would specially emphasize is the word 'conscious.'

I wonder whether the child psychologists can tell us at what point in its existence an infant first becomes conscious of the care of its parents? I don't suppose it is anything that we can remember for ourselves. But what we are all aware of is that we did increase in such a consciousness, and that with that increase there came an increase of understanding of our relationship with them. Now it seems to me that something of that sort must take place in our relationship to God, if the Commandment is to be fulfilled; and yet it seems pathetically obvious that in all too many cases there is no such increase.

When I say that, I am not referring to that perception that came to the poet of being 'farther off from heaven than when I was a boy.' For that perception *did* point to an increase. What I am thinking of rather is the distressing fact that so many people seem unaware of the need that any change should take place. And yet—what married couple would be happy if after, say, twenty years together their love had not grown into a fuller, richer thing? I do not think there is anything in Scripture which forbids us to think of this kind of development taking place in the relationship of Jesus toward His Father. And I am sure that it is most necessary in ourselves.

And that means—to go back to the point emphasized earlier—that the relationship must be a conscious one. It means that as we grow in wisdom and stature, we must grow in awareness of God, and of our relationship to Him, whose sons we are by our baptism into His Name. These are the things we must seek after, if we are to be obedient to His Commandment; these, then, are the things that must stand first in life for us. This is the path in which He wills us to walk. We walk it in the best of company—the company of Christ; and it leads not simply to heaven's door but to what lies beyond the door, which is, a Father's welcome to our true Home.

NINETEENTH SUNDAY AFTER TRINITY

## The Consecration of Mind

BY THE REVEREND R. J. WATSON MATHEWSON, B.D., S.T.M., EDINBURGH

'Be renewed in the spirit of your mind.'—Eph $4^{23}$

Be renewed, not just in your mind, in your intellect; not just increase your knowledge, sharpen your wits; but be renewed in the *spirit* of your mind, in your mind's disposition, in its springs of action, in the direction it gives to everyday conduct.

I am sure that nowadays for every one person who voluntarily buys a copy of *Brush up your French* or *Mathematics for the Million* with the express purpose of renewing his mind there are ten who buy books to help them renew the spirit of their minds. The non-fiction best-seller for 1954 in America, for example, was entitled *The Power of Positive Thinking*. That tens of thousands bought this book points to the widespread self-dissatisfaction in men and women, of which recent large-scale revival meetings have given further evidence.

No doubt underlying the admission of defeat is usually the yearning to be more successful in business, more popular in company, or more pleasing in personality; but at least it is recognized that victory depends ultimately on the quality of the mind's spirit. Hence the extensive investment in 'Positive Thinking.'

Where these books are written from a religious point of view, as is this best-seller, the reader is assured that the renewal of the spirit of the mind, with its attendant improvement in business competency and personal attractiveness, can be effected by the employment of a simple technique.[1]

The main element in the technique is *belief in yourself*. Subsidiary beneficial practices are prayer, church-going, and Bible-reading. Where this attitude of mind is fostered and these practices followed, results are assured.

In this approach, surely, there is an example of the danger in our evangelism that we call to the surface the latent dissatisfactions in people, as we can readily do, and promise an easy fulfilment; that we accommodate our gospel to what people want instead of to what they really need.

Compare this approach with St. Paul's. To him victorious living equally demands the renewing of the spirit of the mind, but in his view this renewal is very different from a course of mental hygiene.

1. *It is moral rather than psychological.* That is made quite clear in the context. Paul is writing to converts from a pagan environment where the manner of living was dissolute and unprincipled. That kind of life, he insists, has inevitably a debilitating effect on the spirit of the mind. He uses medical terms to describe this effect. For one thing evil *paralyzes* the spirit of the mind so that it becomes impotent in moral action. The censor sits helpless uttering feeble cries of protest while passion or greed or the thought-habits they have instituted take control.

Further, evil *anæsthetizes* the mind so that it becomes insensitive to the differences between right and wrong. We have all seen the conscience that stabs so agonizingly after the first sin, battered almost into unconsciousness by the sin's frequent repetition. 'A sin committed a second time does not seem a sin.'

No psychological technique is capable of dealing adequately with the moral impoverishment of a human being. If I have sinned my first need is not to be told to believe in myself. Before I can ever believe in myself again I must be led to put my trust in the One who in His grand self-giving assures me that God still believes in me and will pardon me and release me from the bondage of my sin. Renewal of the spirit of the mind begins at the Cross.

2. *It is social rather than individual.* The evangel of Positive Thinking is, of course, completely individualistic. The problems it promises to solve are those that keep the individual from success and happiness; the outer world's failure and unhappiness are not considered.

So, too, the danger exists in evangelism that the convert should be led to assume that God's work is complete when he himself has been saved in the solitariness of his own soul. But when Paul counsels the converts of the Ephesian Church to be renewed in the spirit of their minds he does so in a social framework.

He has been talking of the unity of the Church—although all its members are different from one another, yet they are bound up together and direct their various activities to a common end. Accordingly everything depends on the character and spirit of each individual member. Therefore 'be renewed in the spirit of your mind.'

Then he goes on to speak of the obligations of the new life, and of the sins which can no longer have a place in their characters; and the sins he mentions are not private but social sins. You are not to lie to one another, you are not to be angry with one another, you are not to steal from one another.

[1] W. L. Miller, *The Gospel of Norman Vincent Peale*, in *The Pastor* [September, 1954], reprinted in *Union Seminary Quarterly Review* [January, 1955].

Surely this is a psychological as well as a spiritual truth: that the spiritless mind can never be made vital until it is released from itself, and faces the outer world to enjoy its companionships and accept its challenges.

For ultimately there can be no renewal of the mind's spirit without the Church. In its fellowship, in its service of the world for Christ's sake, the mind develops its full potentialities. Who could ever have credited Mary Slessor, for instance, the girl who was afraid of cows and traffic, with the power to become the fearless white mother of the African forest? Not belief in herself, but in the need of her African brethren and in her Lord's calling, renewed the spirit of her mind. For such renewal is social rather than individual.

3. *It springs from the choice of eternal rather than spiritual values.* The energies of the mind are renewed when the goals we acknowledge as of supreme importance are those set forth in the mind of Christ. For He is the Truth.

It is abundantly clear that the true meaning of life as He represents it consists in more than success, comfort, a happy home or acceptance as a good neighbour. We are employing God for our own purposes when we take what help the Bible, prayer, the Church, and the other things of the Kingdom of God afford in order to have these other things added unto us. So we must not be surprised, if, seeking them and perhaps gaining them, we are in the process 'estranged from the life of God' (Eph $4^{18}$ Moffatt) as the pagan is who has no vision of the wonder of God's eternal destiny for His children.

The mind of the Christian, on the other hand, surmounts the lure of worldly treasure, and reaches out to the truth as Jesus, the custodian of the treasures of heaven, reveals it, and the truth sets him free.

For the spirit of our minds is not renewed until we make the choice between Christ and the world. Only then may the mind which was in Him be also in us.

4. *It is God's doing rather than man's.* When we lose confidence in ourselves, of course, a word of praise or the injunction from a friend to believe in ourselves will often help. Further, in the more serious states of depression there are psychological techniques which the experienced practitioner can use to our benefit.

But no mind can ever be fully renewed except by the power of God. A healthy mind, which abhors that which is evil and cleaves to that which is good, is a gift of the Holy Spirit. 'God hath given us,' says St. Paul, 'the spirit . . . of a sound mind.'

There is no technique for obtaining the Holy Spirit; there is no skill that will guarantee His entrance into our beings. 'The spirit is like the wind,' said Jesus, it 'bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, or whither it goeth.' Certainly we cannot command the wind, but in the words of Dr. Temple, 'we can feel its breath on our faces, we can stand in its course, we can set our sails to it.'

So, also, we can take these minds of ours and submit them to the influence of God's Holy Spirit, consecrating them to the glorifying of His name. Then, perhaps not immediately, but eventually He will renew *their* spirit, penetrating through fold after fold until He reaches the source of our thinking and willing and feeling, and makes us new beings.

---

TWENTIETH SUNDAY AFTER TRINITY

## Personal Problems

BY THE REVEREND D. H. C. READ, M.A., B.D., EDINBURGH

'Then the steward said within himself, What shall I do?'—Lk $16^{3}$.

In this sermon I am not examining this very difficult story but simply taking the dilemma of the steward—a man who suddenly found himself faced with the loss of his employment—as the starting-point for a talk on the Christian attitude to our personal problems.

'What shall I do?' Here is a man facing a crisis in his own life. There are lots of problems that we have to deal with in our daily lives, and the majority of them we know how to tackle—one way and another we get through. But every now and then we come right up against it. 'What shall I do?'—that's what we say. We feel instinctively that something must be done—but what? The problem runs round and round in our heads like a caged animal, and there is no way out.

I have just been trying to answer the letters that came to me after recent early-morning broadcasts. I try to sort them out in order of urgency for reply. And priority goes every time to those that tell a story of mental and spiritual distress; those, in fact, that echo this agonized cry: 'What shall I do?'

Of course, it is quite impossible for anyone writing to a stranger or speaking from a pulpit to give a detailed answer to any such problem. I always suspect people who are too ready with what they call a 'Christian answer' to human problems, either personal, political, or international. There is seldom a ready-made Christian answer to

any real perplexity. But there is a Christian attitude to them all. By that I mean that Christian faith can help us to face our problems, see them in the right light, and, above all, can supply us with strength to win through.

The Bible has three things to say about our burdens—three things that sound almost contradictory, really offering just the mental and moral armament we require. The first is the word of Paul that 'every man shall bear his own burden.' First, accept, accept the problem as your own. There is no way of dodging responsibility, however much we want to do so. Our tendency is to try to avoid the decision that is laid on us. We hope that 'things will work out': that perhaps someone else can remove the problem from us. We spend useless time, perhaps, in trying to fasten blame on other people for our dilemma. But back it comes to us. What shall *I* do? There is no escape from that. From beginning to end the Bible lays emphasis on personal responsibility. 'Every *man* shall bear his own burden.' To refuse our burden is to be less than a man. The animals are not burdened with problems of this kind. A dog or a cat doesn't lie awake at night sighing: What shall I do? It belongs to the dignity and glory of a man that he can ask that question. And so our very worries and distresses serve to remind us that we are unique creatures, made in the image of God, and capable of a free response to the challenge of life.

To anyone faced with a heavy problem and tempted to shake it off, I would say: Think of the most terrible dilemma that ever confronted the human race—the crucifixion of Jesus Christ. Where would you like to stand? With Pilate, washing his hands in public in a vain attempt to evade his own responsibility and saying: 'His blood be upon you'—or with Jesus in Gethsemane accepting with sweat and tears the heaviest burden man ever had to bear? The man or woman who bravely accepts the burden, shoulders the responsibility, has already won half the battle, for he stands with Jesus Christ. 'If any man will come after me, let him . . . take up his cross and follow me.'

The second thing the Bible says about burdens is quite different. In the very same passage where St. Paul speaks of every man bearing his own burden, he says: 'Bear ye one another's burdens, and so fulfil the law of Christ.'

It is true that in the last resort our problems are our own and we must accept responsibility; but it is equally true that in our troubles we are not alone. Each one of us tends to think of our own big problem as unique, just as we like to think of our illnesses, our operations, as quite different from everybody else's! It comes as a surprise to us to realize that other people are carrying burdens of almost identical size and shape.

There is a real strengthening to the spirit when we realize that we are not alone, that there is such a thing as 'the fellowship of suffering.' There is no burden, no problem, no anxiety that we have to carry that is quite new and unknown. Our doubts and worries are being shared in other hearts; the same prayers are being breathed from other lips.

'Bear ye one another's burdens and so fulfil the law of Christ.' That means that when the question rises within us: 'What shall I do?' we must remember that we are not alone. But there is more to it than that. I believe that our Christian faith involves a real sharing of the burden. That means that we should seek help from Christian friends. What a strengthening and relief it is just to talk over the problem with someone else—someone we can trust. And conversely we must be ready to let others unload some of their burden upon us. The Christian family, the Church, is meant to be the community where burdens are shared. And one of the weaknesses of our churches to-day is that so often we have failed to be such a community. We come for worship as individuals: we bring our burdens, seek help from God, and go away again without entering into the experience of burden-sharing. We need more opportunity for getting to know one another—in smaller groups—for making real friends. We need a more vivid sense of our unity in Christ. We need a deeper appreciation of the meaning of our corporate prayers, the intercessions when we share the burdens of our brethren, and lift them up to God.

The third thing the Bible has to say about burdens is the most important, but, because it is the most familiar, also the most misunderstood; I refer to the word of the Psalmist: 'Cast thy burden on the Lord.' That seems a very simple answer to the one who cries: 'What shall I do?' but so often it sounds just smug and meaningless. Just how do we cast our burdens on the Lord? If there is a sense in which we have to bear our own burdens, and a sense in which we can share them with others, in what sense can we lay them all on God?

I suppose that one of the most fearful decisions that has ever been made in recent history was that which launched the invasion forces on D-day 1944. The moment came when General Eisenhower had to make the decision himself; it was his responsibility; he had to bear his own burden. But he sat surrounded by the men who had shared that burden with him, supported him in his plans, and discussed every detail. We are

told that after five minutes' dead silence he simply said: 'O.K., we'll go.' I believe that in a moment like that any Christian man knows deep down in his heart that the limits of human responsibility have been reached. In the last resort another power assumes the responsibility. The burden has been cast on God.

What does that mean for any of us who are faced with a perplexing and baffling problem? What shall I *do*? you ask: and the answer is not that you should throw up the sponge and let things take their course; but that you should accept the burden, if possible share the burden, and then go ahead to do what you believe to be right, in absolute confidence that the God of right is in control. That may sound trite advice—do what is right: but I do honestly believe that in any situation whatever, among the solutions that present themselves there is one that we know to be right. It is then that we must learn to cast the burden on the Lord. One of the great obstacles to learning to swim is mustering the faith to trust ourselves to the water, really believing that it will bear us up. And so it is with this casting of the burden on the Lord. We have to let the Christian message possess us: God is in charge of events, and God is always on the side of what is right and good. Therefore we can go ahead in confidence. Whatever the problem, whatever the situation, it is always right to act in love: when you do you can cast the burden on the Lord and He shall sustain thee, for it is His love that rules the universe.

The Christian attitude, then, to our problems is based on the threefold truth of our own responsibility as free beings, our shared responsibility as members of a human family, and the ultimate responsibility of Almighty God. And to those who find the last hardest to understand I would say: Remember that He has come into our human life to share its burdens through Jesus Christ His Son. The Lord on whom we cast our burdens is not a far-off spectator of our trials, but one who has known every burden that has been laid on man—loneliness, pain, disappointment, fear, and perplexity—and has taken them to Himself on His Cross. 'Surely he hath borne our griefs, and carried our sorrows.'

# Recent Foreign Theology

**The School of St. Matthew.** In one of the very learned discussions which we have come to expect from the Swedish scholars, K. Stendahl examines the Old Testament quotations in the First Gospel with great care and thoroughness. The title of the work, which is written in English, is *The School of St. Matthew*,[1] and this reflects the author's view that the Gospel issued from a school, rather than from an individual, and that the school was one for teachers and church leaders. In its interpretation of Old Testament texts it showed some of the features which are to be found in the Qumran scrolls—as the Dead Sea Scrolls are coming now to be called. Indeed, one of the most valuable features of Dr. Stendahl's study is the way in which it shows how these scrolls are of significance for the New Testament scholar, who is coming increasingly to realize that whatever their value for the Old Testament scholar it is slight compared with that for the New. This, however, follows his detailed study of the Old Testament quotations in Matthew in relation to the Hebrew and Septuagint text, analysed according to whether they have parallels in Mark or Luke or whether they are peculiar to Matthew. It is in the last group that the character of the school is most clearly seen. The remarkable freedom in citation—a freedom which contrasts with the explicit reference to the fulfilment of prophecy—does not point to any special source, but has much light thrown on it by the Qumran Scrolls. There is here, therefore, something of the *pesher* character that is found in the Habakkuk Commentary. That this is a new approach to the long and often discussed problem of the quotations is obvious, and the learning with which the argument is sustained makes the work one of real importance.

[1] Vol. xx of the *Acta Seminarii Neotestamentici Upsaliensis* [1954]. Gleerup, Lund; Swedish Kr. 18.

---

**The Messianic Hope.** The subject of the fourth Biblical Conference, held at Louvain under the presidency of Father Rigaux, was the Messianic Hope, and the papers have been published in a volume dedicated to Professor Coppens, whose portrait stands as a frontispiece.[2] The opening paper is on the problems and methods of the study of messianism, and is by the President. In the next two papers Canon Coppens offers a critical examination of Mowinckel's *Han som kommer* and a paper by Professor J. J. Stamm, dealing with the origins of messianism and the Emmanuel prophecy respectively. Professor V. de Leeuw next emphasizes the royal elements in the figure of the Servant of Yahweh. The next paper is a long one by Professor A. Descamps dealing with royal messianism in the New Testament. This is

[2] *L'Attente du Messie* [1954]. Desclée de Brouwer, Paris.

followed by one on the Messianic Hope in Judaism by Professor J. Giblet. In the course of this paper, the author deals with the figure of the Teacher of Righteousness in the Dead Sea Scrolls. Professor Cerfaux next deals with the miracles of our Lord in the Fourth Gospel and Canon Coppens with the Christology of St. Paul, while in the concluding paper Professor R. de Langhe examines the relations between the New Testament on the one hand and Judaism and Hellenism on the other. The whole forms a valuable and excellently documented introduction to the study of messianism.

---

**Evangelical Church Order.** Max Schoch has published a short book under the title *Evangelical Church Order and Biblical Direction*.[1] He holds that Rudolph Sohm is wrong in saying that ecclesiastical organization is the contradiction of the Church, and argues that while the organized Church is not necessary to salvation, it is necessary to the Christians who comprise the fellowship of the Church. The discussion is easier in German than in English, since it has the word *Gemeinde* for the saved community as well as the word *Kirche* for the organized Church, while in English we use a single word. The former is a Divine creation, while the latter is a human creation, which must, however, give expression to the life of the former. While the New Testament does not define any Church Order with precision, Schoch holds that it lays down the main lines of an order. He is concerned to emphasize that the organized Church must have a theological basis, and to seek the principles which it must embody, rather than to define a particular organization. He examines some wrong ways the Church has taken and lays down seven principles for its right ordering. As a contribution to the thought on the nature and function of the Church, which is so widely discussed to-day, this little book is not without interest.

---

**Jerusalem.** The veteran Dominican archaeologist, Father L. H. Vincent, of the École Biblique, who for half a century has been an acknowledged authority in the field of Palestinian archaeology, has published in two volumes the first part of a massive work on Jerusalem in the Old Testament period.[2] His colleague, Father A. M. Steve, has given ' graphical collaboration ' in the preparation of the work. The second of the two volumes consists exclusively of Plates, and scattered in the first volume there are many sketches and plans. There are thirteen chapters in the work, treating of the history and growth of the city down to the time of Herod. On a great number of questions there is no agreement amongst the writers who have studied the involved problems, and the well-known difficulties attaching to the excavation of a city which is still inhabited make it impossible to secure all the evidence that could be desired. A measure of disagreement is not therefore surprising, since incomplete ancient evidence and partial excavation have to be accommodated to one another. To have the views of so distinguished a scholar, who has spent most of his life in the city and whose *Fach* is archaeology, is therefore of the highest value. On one question, the identification of the Antonia with the Praetorium of Pilate, his colleague, Father Benoit, has disagreed [3] with Father Vincent, but the veteran scholar has not left his arguments unanswered in the pages of the *Revue Biblique*.[4] To say that this work will be indispensable to all future students of the topography and history of ancient Jerusalem is to say what is obvious ; to say that every reader will find immense fascination and profit from its study is no less true.

---

**Biblical Vocabulary.** The great *Theologisches Wörterbuch* which is steadily making its appearance in German has inspired a much shorter work in English, and now a short one-volume work in French, published under the editorship of J. J. von Allmen with the title *Biblical Vocabulary*.[5] The contributors are the Protestant professors of the universities of France and French-speaking Switzerland, together with a number of other Protestant scholars. They include men of the eminence of Professors Cullmann and Héring, together with many others whose names are known to readers of The Expository Times, and some lesser-known scholars. The work is not a dictionary of the Bible, but is limited to terms of theological significance. It contains no Hebrew or Greek type, and only in rare cases does it use Greek or Hebrew words in transcription. It is, therefore, not designed primarily for scholars, but for the general reader, to whom it offers reliable guidance. The articles are short, but not scrappy, and by adequate cross-references the editor has been able to keep their number down and allow more space to each than might have been expected from the size of the work. It is a serious drawback that there is no bibliography appended to the articles.

H. H. Rowley

*Manchester University*

[1] *Evangelisches Kirchenrecht und biblische Weisung* [1954]. Scientia Verlag, Zürich ; Swiss Fr. 12.50.

[2] *Jérusalem de l'Ancien Testament : Recherches d'Archéologie et d'Histoire*, 2 vols. [1954]. Gabalda, Paris. Fr. 10.000.

[3] *Revue Biblique*, lix. [1952], 531 ff.

[4] *Ib.*, lxi. [1954] 87 ff.

[5] *Vocabulaire Biblique* [1954]. Delachaux & Niestlé, Neuchatel ; Swiss Fr. 17, or bound, 21.

# Religious Education

## Moses at the Bush: Exodus iii. 1—12

## A Study in Teaching Method

By the Reverend J. W. D. Smith, Ed.B., D.D., Principal Lecturer in Religious Education, Jordanhill Training Centre, Glasgow

The story of Moses' call tells of God's dealings with a human soul. But it does much more than that. It bears witness to the Biblical faith in God's redemptive purpose towards man. 'I am come down to deliver them.' In the immediate context these words apply to the enslaved Israelites in Egypt but in the larger context of Biblical revelation they speak of God's plan for man's salvation. Through Moses, God is calling a nation out of slavery into the heritage and service of Divine sonship: 'When Israel was a child then I loved him and I called my son out of Egypt.' Israel was the chosen instrument of God's redemptive purpose—the purpose which was fulfilled at length in one perfect Israelite, God's only-begotten Son.

What use shall we make, then, of this seminal story in our task of religious education? '. . . the story is in a different dimension from ordinary history. We do not know when, or how, the Exodus took place, nor where the sacred mountain Sinai-Horeb was, nor what were the original terms of the covenant between Yahweh and Israel . . . the revelation does not consist in "bare facts." . . . In the community experience of generations they become blended of time and eternity, of earth and heaven' (*The Old Testament and Modern Study*, ed. Rowley, p. 75). So the scholars teach us. But what should we teach to children? How shall we deal with a story in which time and eternity meet? Can we, and should we, attempt to distinguish historical fact from religious faith?

It is possible, of course, to avoid this whole problem. The familiar symbol of the burning bush is full of meaning and offers a fruitful theme for sermons and addresses. If we follow that method we can avoid many difficulties but we shall not be teaching. We are ignoring history and dealing only with religious faith. We are removing a symbol from its historical context and using it as a text for a sermon. In doing so we may *preach* the Word but we do not *teach* the Word. We do not uncover the revealing act of God.

The nature of the Biblical record, as scholars describe it, makes it clear that Ex 3 $^{1-12}$ must not be treated as if it were merely historical narrative. To treat it as such inevitably raises the problem of the Bush and we find ourselves trying to choose between the rationalising explanations offered in commentaries of the liberal epoch. The Biblical writers were not describing a historical incident. They were bearing witness to a religious event. The outward happenings are unimportant and irrecoverable. The decisive event took place within a human soul.

How can that event be made clear to boys and girls? Obviously they cannot enter fully into an adult experience. But the elements of that experience are not beyond their understanding. God speaks to men in the context of their own circumstances and in the accent of their own personality. The revelation given to Hosea through his relationship with Gomer differed substantially from that heard by Moses on Mt. Horeb. The same God speaks but men hear as individual circumstances and temperament have tuned their spirits. And we who seek to hear what they heard must place ourselves where they stood.

In teaching this story, therefore, we must begin with Moses. 'Now the man Moses was very meek,' says the Authorised Version of Nu 12$^{3}$, but the *'Anāwîm* of the Old Testament are not doormats for the arrogant, and the stories told in Ex 2$^{11-17}$ show that Moses was remembered as a rebel against all forms of injustice. In his youth, Israelite tradition recorded, he had been betrayed into reckless impetuous action by his burning passion for justice. It was to that same hot-blooded, justice-loving Moses in his self-imposed exile that God spoke.

And what of the circumstances in which God spoke? Moses was a shepherd in Midian, tending his father-in-law's sheep. The long, lonely hours would surely nourish his memory of the wrongs suffered by his kinsfolk in Egypt. For he was of the company of the world's 'mourners' to whom Jesus promised comfort. The burden of human suffering lay heavy on his heart. His own lot was easy. He had found a wife and a home in the land of his exile. Yet for him the world was out of joint and he was powerless to set it right. Had he been calling in prayer on the God of his fathers—

even in this foreign land ? Had he learned from Jethro of Yahweh, whom the Midianites worshipped, and had he led his flock deliberately to Yahweh's holy mountain ? We cannot restore the details of history but we can be sure that Moses was in a receptive mood. The Word of God came, as it always does, to a mind and heart prepared to hear.

What were the elements in Moses' experience ? They were such as belong to all great moments of religious revelation. Moses may have had his attention arrested by some striking sight in Nature. ' A tree stripped of its leaves ' in winter was, for Brother Lawrence, the occasion of a transforming revelation of God's providence and power. But we cannot be sure of the outward happening in Moses' case and it is profitless to speculate. The record of the event communicates faithfully and powerfully the awful sense of God's holy presence which stirred the soul of Moses to its depths.

Moses knew that he stood in the presence of his fathers' God. And God revealed Himself to Moses as a God of justice. The world was no longer an alien place where cruelty and oppression held sway. It was subject to the living God. The cry for justice which welled up within his own soul was not the fruitless cry of an impotent rebel. It was the voice of God calling him to action.

For Moses knew that he must act. No man can hear the voice of God without knowing in his heart that God has some work for him to do. The revelation of God's nature brought with it, as it always does, a vocational summons. The summons to action awakened, as it must always do, a deep feeling of inadequacy. And to that humble awareness of insufficiency there was spoken the Divine assurance of succour and support. The universal features of man's experience of God are all there and it is with these that we must be concerned if we would teach this passage to boys and girls as a record of Divine revelation.

The manner in which we handle the lesson will depend on the age of the pupils whom we are teaching. If we begin by reading the Bible passage we shall inevitably fix the attention of the children on the externals of the Biblical narrative. And the details of that narrative are so foreign to the everyday world of children's experience that the words of the Bible will drop a veil of unreality between our pupils and the Divine revelation to which the passage bears witness. Showing a picture of Moses standing before the burning bush will have the same effect. It may evoke wonder but it may kill reality. On the other hand we should not fail to let older boys and girls hear the actual words of the Bible before the lesson closes, for these words are charged with numinous content, in Otto's phrase, and they have power to evoke a religious response.

If the man and his circumstances are to be real to our pupils we must take pains to place the story of Moses in its geographical and historical setting. Children of seven and eight learn from their history lessons about life in the early river valley civilizations. The Nile and the pyramids are part of the real world for them at an early stage in their general education. How many lessons on Moses place the Israelites firmly in that real world ? The pyramids were in Egypt before the days of Moses. Do boys and girls realise that Israelite eyes once gazed on the same pyramids that British and American tourists love to photograph to-day ? Background pictures which recreate this real-world setting are much more valuable aids to teaching than the traditional pictures of Moses in the bullrushes and Moses at the Bush.

With older boys and girls we may venture into the conjectural fields of reconstructed history. Calling the archaeologists to our aid we may tell them of the possible historical setting for the events of the Exodus. Intelligent senior Sunday School pupils, or members of a junior Bible class, would be interested to know about the tombs in Upper Egypt which show pictures of Semitic captives at work with a taskmaster standing by. Although it is very unlikely that these pictures bear directly on Israelite experiences they do help to lend an air of historical reality to the Biblical story.

Whatever the age of the pupils, however, we must avoid allowing historical and geographical detail to usurp the place of central importance and interest. They must always remain background setting for the story of Moses. And the items of information for telling that story are to be found, as we have seen, in the Bible itself. We are not teaching history or geography. We are concerned with events of religious moment. The Bible narrative bears witness to these events but it does not describe them in the idiom of modern thought and language. It does not recount the details of an experience on a mountainside. It witnesses to the encounter of a man with God. Our supreme task in teaching the lesson must be to make that encounter real and meaningful to the classes we teach.

# Entre Nous

### Belief and Unbelief Since 1850

When Browning wrote his poem, *A Grammarian's Funeral*, he said of the grammarian :

> He settled *Hoti's* business—let it be !—
> Properly based *Oun*—
> Gave us the doctrine of the enclitic *De*.

Now that is precisely the trouble about most scholarly works as far as the ordinary man is concerned. They usually concentrate on some corner of a subject, until the jibe that a specialist is a man who knows more and more about less and less comes to have a certain uncomfortable truth in it. That is why it is a delight to come on a book like *Belief and Unbelief Since 1850*, by H. G. Wood, D.D. (Cambridge University Press ; 12s. 6d. net). Dr. Wood deliberately paints with a big brush. ' It is impossible to avoid the use of the big brush,' he says, ' though one will try to avoid the *slovenly* use of that utensil which Lord Acton so rightly deplored in history.' *Slovenly* is the last word which one could apply to Dr. Wood's scholarly work ; but panoramic it is.

The books begins with a chapter on the contrast between 1850 and 1950. Church attendance is less. Lady Tweedsmuir tells how in the Ebury home in the Victorian era ' the question asked on Sundays was, " Where will you go to Church ? ", not, " Will you, or won't you, go ? " ' Knowledge of the Bible is not what it once was. Henry Nevinson tells how, when the Poet Laureate was opening the new building of the City Literary Institute in 1939, he heard a woman say to her friend : ' I have heard this quotation, " Blessed are the pure in heart," and it struck me as being rather beautiful. Can you tell me where I can find it ? ' The knowledge of the Christian faith is vanishing. A survey of adolescents in Birmingham revealed the fact that ' three-quarters of the youth population of the city is completely out of touch with any form of organized religion.'

One of the great differences is the place that science holds in life. It was not until 1851 that the Natural Science Tripos was instituted in Cambridge. Before that a thinking man had to turn to religion and philosophy to exercise his mind, but now ' religion is not so much a closed book as one that need not be opened at all.' Technical knowledge gave men much more spare time. ' We can fill up our time with innocent recreations, mostly provided for us, and we thus surrender to what H. G. Wells called " everydayishness." ' Science has given men much more power, but the odd fact is that that power is social. ' An average individual wrecked on a desert island would have achieved more in the seventeenth century than he could now,' said Bertrand Russell. It is not the individual but society which has more power.

Darwinism hit the Victorian age like a shock. It seemed to bring man near to the beasts. ' Let's hope it's not true,' said two old ladies, ' and if it is, let's hush it up.' But at the same time, it remains true that ' Alike as a praying animal and a cooking animal, *homo sapiens* differs from the most intelligent of his humbler kinsfolk.' But Darwinism did give warrant for progressive revelation. ' Rendel Harris used to say, " In theology it is a mistake to be born before Darwin." ' But man can never be considered merely as a part of nature. ' We could not know nature if we were not in a real sense part of nature, and we could not know nature if we were not in a real sense above nature, different from nature. If earth is our mother, God is our Father.' Dr. Wood says : ' I ventured once to put it concretely thus : If he had but the time, and I had but the brain, Bertrand Russell could explain modern physics to me, but no advance in physics will ever explain Bertrand Russell to me.'

This is a fascinating book, the work of a great scholar and a very human person. One of Dr. Wood's most endearing characteristics is that ' cheerfulness always will keep breaking in.'

WILLIAM BARCLAY.

---

### 1955–56 Series

The new series ' Important Hypotheses Reconsidered ' introduced this month by Dr. Vincent Taylor will continue until Spring.

In December or January a new Expository series will begin.

On ' Contemporary Religious Trends ' there will be occasional articles—the first three topics being ' Old Testament Trends,' by Professor G. Henton Davies, ' Present Day Techniques of Evangelism,' by Dr. Skevington Wood, and ' The Changing Scientific Attitude,' by Dr. H. G. Wood.

During the year ' Religious Education ' articles will appear occasionally.

In addition to the above there will, of course, be the usual articles and comments and other regular features. The Editors, as always, welcome subscribers' suggestions.

Printed in Scotland by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, King's Gate, Aberdeen, Scotland.

# READ AT HOME

**for a London University**

# B.A. or B.D. DEGREE

In your leisure hours you do a certain amount of serious reading. But is this reading haphazard or is it *planned?* Has it a *definite objective?* Why not read with a view to crowning your efforts with a B.A. or B.D. Degree? Quite apart from other advantages, the work of preparation will keep you abreast with modern studies. In recent years many Ministers have taken Degrees by reading at home in their leisure hours under the experienced guidance of Wolsey Hall tutors.

## Open to all

London University Degrees are open to all, without the necessity of going into university residence or attending lectures. It is necessary only to pass three examinations (in some cases *two*).

## Wolsey Hall Postal Courses

For these examinations are prepared and individually conducted by a staff of more than 100 University Graduate Tutors. The Courses comprise Lessons, Test Papers, Model Answers, correction of your work and solution of *all* difficulties by your tutors. A Guarantee is given that in case of failure, tuition will be continued *free*. Tuition fees are very reasonable and may be paid by instalments; students paying in this way and having to discontinue are not liable for any fees beyond those due at the time of giving notice to discontinue.

Over 12,000 Successes at London University examinations *alone* from 1944.

*Write for Prospectus to C. D. Parker, M.A., LL.D., Director of Studies, Dept. GE 8,*

**Wolsey Hall, Oxford**

# OUTSTANDING R.E.P. BOOKS

## Philosophy and Religion

By GEORGE WHITFIELD, M.A.

**An Introduction to Some Questions of Belief**

New volume in the popular GATEWAY HANDBOOKS OF RELIGIOUS KNOWLEDGE, edited by Dr. Basil Yeaxlee.

Cloth boards 6s. 6d. net (postage 4d.)

## Pipe-Line of Power

By F. W. KING

'Here is a history of the Jewish nation, told around the theme of God's revelation of Himself to men in such a way that the pupils will understand the relationship between the story of God's people and their own lives to-day.'—*Independent Methodist.*

Linson boards 4s. net (postage 3d.)

## History of Christianity in Yorkshire

Edited by F. S. POPHAM, M.A., Ph.D.

A fascinating and authentic account of the beginnings of Christianity in Yorkshire. Chapters by experts on the rise of all branches of the Christian Church.

Cloth boards 8s. 6d. net (postage 4d.)

## This is Our Faith

By JOHN DOW, D.D.

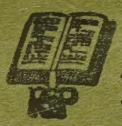
*New British Edition now ready of this classic*

'It covers the field of Christian doctrine with charm and simplicity and depth.'—*Dr. Nathaniel Micklem.*

'It is full of riches. It has a glow in it and good matter both for the kindling of faith and for the understanding of faith."—*Expository Times.*

Cloth boards 15s. net (postage 5d.)

## Bibliography for Teachers of Religious Knowledge



An up-to-date, exhaustive and authentic guide, prepared by the Institute of Christian Education.

Price 2s. 6d. net (postage 3d.)

**THE RELIGIOUS EDUCATION PRESS LTD.**

**Wallington** *Surrey*

---

## *AN UNFETTERED FAITH*

*The Religion of a Unitarian*

***By A. Phillip Hewett, M.A., S.T.M.***

'Beautifully written, wholesome, challenging and compelling.'

*The Inquirer*

(See review in this number of *The Expository Times*)

7s. 6d. (by post 7s. 10d.)

## *LEADERS OF EARLY CHRISTIAN THOUGHT*

***By S. H. Mellone, M.A., D.Sc.***

'A careful and interesting statement, with illustrative quotations from the work of the leading thinkers.'—*Expository Times.*

'Richly deserves to be accepted as a standard text-book for students.'

Dr. E. L. Allen in *The Inquirer.*

15s. (by post 15s. 6d.)

## *A GOLDEN TREASURY OF THE BIBLE*

***(and Apocrypha)***

***Edited by Mortimer Rowe, D.D.***

'An extensive selection of passages from the Bible and Apocrypha, arranged in historical order . . . the print is excellent and the book a pleasure to hold and read.'—*Expository Times.*

1076 pages. Cloth 10s. 6d. (by post 11s. 7d.)

Leather 20s. (by post 21s. 1d.)

## *MEN, CHANCE AND HISTORY*

*The Essex Hall Lecture 1955*

***By Alan Bullock, M.A.***

*Censor of St. Catherine's Society, Oxford*

2s. (by post 2s. 2d.)

**THE LINDSEY PRESS**

**15 GORDON SQUARE, LONDON, W.C.1**

# *our September list*

## GREEN AND PLEASANT LAND

a *Religious Book Club* choice 7s 6d net

JOHN LAWSON, Methodist minister at Downham Market, Norfolk

## SELECTIONS FROM THE JOURNAL OF JOHN WESLEY

edited by HUGH MARTIN 8s 6d net

the first in a new *Treasury of Christian Books* available to Book Club members for 5s. Please write for particulars.

---

## ETHICS

DIETRICH BONHOEFFER, edited by Eberhard Bethge and translated by Neville Horton Smith 21s net

## AN EXISTENTIALIST THEOLOGY

A Comparison of Heidegger and Bultmann

JOHN MACQUARRIE, Lecturer on Systematic Theology in the University of Glasgow 18s net

the first titles in the new *Library of Philosophy and Theology*

---

## THE CHRISTIAN IMPERATIVE

an invigorating study of the missionary obligation by Canon MAX WARREN, General Secretary of the Church Missionary Society 8s 6d net

## BIBLE STUDY EXERCISES

A novel and very useful handbook by CLIFFORD M. JONES, Lecturer in Education in the University of Leeds 4s

## GOD COMES FOUR TIMES

Advent broadcasts by A. C. CRAIG, Lecturer in Biblical Studies at the University of Glasgow 3s net

# SCM PRESS

56 Bloomsbury Street London WC1


HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

THE EXPOSITORY TIMES. *Registered for Transmission by Canadian Magazine Post.* *Entered as Second-Class Matter 15th Mar* 1929, *at the Post Office, Boston, Mass., U.S.A.*

PUBLISHERS—T. & T. CLARK, 38 GEORGE STREET, EDINBURGH, 2. *Annual Subscription, including postage,* 19s. 6d. n

AGENTS—WILLIAM DAWSON & SONS LTD. LONDON, E.C.4. CHARLES SCRIBNER'S SONS, NEW YORK U.S.

ADVERTISING DEPARTMENT—KING'S GATE, ABERDEEN. *Rates—£10. 10s. per page smaller spaces pro rata. 'Copy' to be received not later than t 6th of the previous month.*